31/

Pretium 3l/.

Elisha Pitkin ex dono
Ejus Liber Patris honorandi
D 1750

An

Account of the

L I F E

Of the late Reverend

Mr. *David Brainerd*,

Minister of the Gospel,

Missionary to the Indians, from the honourable Society in *Scotland*, for the Propagation of Christian Knowledge, and Pastor of a Church of *Christian* Indians in *New-Jersey*.

Who died at *Northampton* in New-England, *Octob.* 9th 1747. in the 30th Year of his Age:

Chiefly taken from his own *Diary*, and other private Writings, written for his own Use; and now published,

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By Jonathan Edwards, A. M.

Minister of the Gospel at *Northampton*.

Boston: N. E.

Printed for and Sold by D. Henchman, in Cornhill.

1749.

The PREFACE.

THERE are two Ways of repreſenting and recommending true Religion and Virtue to the World, which God hath made Uſe of: The one is by Doctrine and Precept; the other is by Inſtance and Example: Both are abundantly uſed in the *holy Scriptures*. Not only are the Grounds, Nature, Deſign and Importance of Religion clearly exhibited in the Doctrines of Scripture, and it's Exerciſe and Practice plainly delineated and abundantly enjoin'd and enforc'd in it's Commands and Counſels: But there we have many excellent Examples of Religion, in it's Power and Practice, ſet before us, in the Hiſtories both of the Old Teſtament and New. —— Jesus Christ, the great Prophet of God, when he came into the World to be *the Light of the World*, to teach and enforce true Religion, in a greater Degree than ever had been before, he made Uſe of both theſe Methods: In his Doctrine he declared the Mind and Will of God, and the Nature and Properties of that Vertue which becomes Creatures of our Make and in our Circumſtances, more clearly and fully than ever it had been before, and more powerfully enforced it by what he declared of the Obligations and Inducements to Holineſs; and he alſo in his own Practice gave a moſt perfect Example of the Vertue he taught. He exhibited to the World ſuch an illuſtrious Pattern of Humility, divine Love, diſcreet Zeal, Self-denial, Obedience, Patience, Reſignation, Fortitude,

Meekneſs, Forgiveneſs, Compaſſion, Benevolence, and univerſal Holineſs, as neither Men nor Angels ever ſaw before. God alſo in his Providence has been wont to make Uſe of both theſe Methods to hold forth Light to Mankind, and Inducement to their Duty, in all Ages: He has from Time to Time raiſed up eminent Teachers, to exhibit and bear Teſtimony to the Truth in their *Doctrine*, and oppoſe the Errors, Darkneſs and Wickedneſs of the World; and alſo has, from Age to Age, raiſed up ſome eminent Perſons that have ſet bright *Examples* of that Religion that is taught and preſcribed in the Word of God; whoſe Examples have in divine Providence been ſet forth to publick View. Theſe have a great Tendency to engage the Attention of Men to the Doctrines and Rules that are taught, and greatly to confirm and enforce them; and eſpecially when theſe bright Examples have been exhibited in the ſame Perſons that have been eminent *Teachers*, ſo that the World has had Opportunity to ſee ſuch a Confirmation of the Truth, Efficacy, and Amiableneſs of the Religion taught, in the Practice of the ſame Perſons that have moſt clearly and forceably taught it; and above all, when theſe bright Examples have been ſet by eminent Teachers in a variety of unuſual Circumſtances of remarkable *Trial*; and God has withal remarkably diſtinguiſh'd them with wonderful *Succeſs* of their Inſtructions and Labours, conſiſting in glorious Events that have been in many Reſpects new and ſtrange.

Such an Inſtance we have in the *excellent Perſon*, whoſe *Life* is publiſhed in the following Pages. His Example is attended with a great Variety of Circumſtances, tending to engage the Attention of religious People, eſpecially in theſe Parts of the World: He was one of diſtinguiſh'd natural Abilities; as all are ſenſible, that had Acquaintance with him: He was a Miniſter of the Goſpel, and one who was called to unuſual Services in that Work, whoſe Miniſtry was attended with very remarkable

markable and unuſual Events, an Account of which has already been given to the Publick; one whoſe Courſe of Religion began before the late Times of extraordinary religious Commotion, but yet one that lived in thoſe Times, and went through them, and was very much in the Way of the various extraordinary Effects and unuſual Appearances of that Day, and was not an idle Spectator, but had a near Concern in many Things that paſs'd at that Time; one that had a very extenſive Acquaintance with thoſe that have been the Subjects of the late religious Operations, in many of theſe *Britiſh* Colonies, in Places far diſtant one from another, in People of many different Nations, of different Educations, Manners and Cuſtoms; one who had peculiar Opportunity of Acquaintance with the falſe Appearances and Counterfeits of Religion: One who himſelf was the Inſtrument of a moſt remarkable Awakening, and an exceeding wonderful and abiding Alteration and moral Transformation of ſuch Subjects as do peculiarly render the Change rare and aſtoniſhing.

In the following Account, the Reader will have Opportunity to ſee, not only what were the external Circumſtances and remarkable Incidents of the Life of this Perſon, and how he ſpent his Time from Day to Day, as to his external Behaviour; but alſo what paſs'd in his own Heart, the wonderful Change that he experienced in his Mind and Diſpoſition, the Manner in which that Change was bro't to paſs, how it continued, what were it's Conſequences in his inward Frames, Thoughts, Affections and ſecret Exerciſes, through many Viciſſitudes and Trials, from thenceforth for more than eight Years, 'till his Death; and alſo to ſee how all ended at laſt, in his Sentiments, Frame and Behaviour, during a long Seaſon of the gradual and ſenſible Approach of Death, under a lingring Illneſs, and what were the Effects of his Religion in dying Circumſtances, or in the laſt Stages of his dying Illneſs. The Account being written,

ten, the Reader may have Opportunity at his Leiſure to compare the various Parts of the Story, and deliberately to view and weigh the whole, and conſider how far what is related is agreeable to the Dictates of right Reaſon and the holy Word of God.

I am far from ſuppoſing, that Mr. *Brainerd*'s inward Exerciſes and Experiences, or his external Conduct, were free from all Imperfection: The Example of *Jeſus Chriſt* is the only Example that ever was ſet in the human Nature, that was altogether perfect; which therefore is a Rule, to try all other Examples by; and the Diſpoſitions, Frames, and Practices of others muſt be commended and followed no further, than they were *Followers of Chriſt*.

There is one Thing in Mr. *Brainerd*, eaſily diſcernable by the following Account of his Life, that may be called an Imperfection in him, which tho' not properly an Imperfection of a moral Nature, yet may poſſibly be made an Objection againſt the extraordinary Appearances of Religion and Devotion in him, by ſuch as ſeek for Objections againſt every Thing that can be produced in Favour of true vital Religion; and that is, that he was one who by his Conſtitution and natural Temper was ſo prone to *Melancholy* and Dejection of Spirit. There are ſome who think that all ſerious ſtrict Religion is a melancholy Thing, and that what is called Chriſtian Experience, is little elſe beſides melancholy Vapours diſturbing the Brain, and exciting enthuſiaſtical Imaginations. But that Mr. *Brainerd*'s Temper or Conſtitution inclined him to Deſpondency, is no juſt Ground to ſuſpect his extraordinary Devotion, as being only the Fruit of a warm Imagination. I doubt not but that all who have well obſerved Mankind, will readily grant this, that it is not all thoſe who by their natural Conſtitution or Temper are moſt diſpoſed to *Dejection*, that are the Perſons who are the moſt ſuſceptive of lively and ſtrong Impreſſions on their Imagination, or the moſt ſubject to

thoſe

thoſe vehement impetuous Affections, which are the Fruits of ſuch Impreſſions; but that many who are of a very *gay* and *ſanguine* natural Temper are vaſtly more ſo, and if their Affections are turned into a religious Channel, are much more expoſed to *Enthuſiaſm*, than many of the former. And as to Mr. *Brainerd* in particular, notwithſtanding his Inclination to Deſpondency, he was evidently one of that Sort of Perſons who uſually are the furtheſt from a teeming Imagination; being one of a penetrating Genius, of clear Thought, of cloſe Reaſoning, and a very exact Judgment; as all know, that knew him. As he had a great Inſight into human Nature, and was very *diſcerning* and *judicious* in Things in general, ſo he excell'd in his Judgment and Knowledge of Things in Divinity, but eſpecially in Things appertaining to inward experimental Religion; moſt accurately diſtinguiſhing between real ſolid Piety and Enthuſiaſm, between thoſe Affections that are rational and ſcriptural, having their Foundation in Light and Judgment, and thoſe that are founded in whimſical Conceits, ſtrong Impreſſions on the Imagination, and thoſe vehement Emotions of the animal Spirits that ariſe from them. He was exceeding ſenſible of Men's Expoſedneſs to theſe Things, how much they had prevailed, and what Multitudes had been deceived by them, of the pernicious Conſequences of them, and the fearful Miſchief they had done in the Chriſtian World. He greatly abhor'd ſuch a Sort of Religion, and was abundant in bearing Teſtimony againſt it, living and dying; and was quick to diſcern when any Thing of that Nature aroſe, tho' in it's firſt Buddings, and appearing under the moſt fair and plauſible Diſguiſes; and had that Talent at deſcribing the various Workings of this *imaginary Enthuſiaſtical* Religion, evincing the Falſeneſs and Vanity of it, and demonſtrating the great Difference between this and true *ſpiritual* Devotion, which I ſcarcely ever knew equalled in any other Perſon. — And his Judiciouſneſs

did

did not only appear in distinguishing among the Experiences of *others*, but also among the various Exercises of *his own Mind*; and particularly in discerning what within himself was to be laid to the Score of *Melancholy*; in which he exceeded all melancholy Persons that ever I was acquainted with (tho' I have been in the Way of Acquaintance with very many;) which was doubtless owing to a peculiar Strength in his *Judgment*: 'Tis a rare Thing indeed, that melancholy People are well sensible of their own Disease, and fully convinced that such and such Things are to be ascribed to it, as are indeed it's genuine Operations and Fruits. —— Mr. *Brainerd* did not obtain that Degree of Skill, which he had in this Matter, at once, but gain'd it gradually; as the Reader may discern by the following Account of his Life. In the former Part of his religious Course, he imputed much of that Kind of Gloominess of Mind and those dark Thoughts, to spiritual *Desertion*, which in the latter Part of his Life, he was abundantly sensible, were owing to the Disease of *Melancholy*; accordingly he often expressly speaks of them in his Diary as arising from this Cause; and he was often in Conversation speaking of the Difference between Melancholy and godly Sorrow, true Humiliation and spiritual Desertion, and the great Danger of mistaking the one for the other, and the very hurtful Nature of Melancholy, discoursing with great Judgment upon it, and doubtless much more judiciously for what he knew by his own Experience.

But besides what may be argued from Mr. *Brainerd*'s Strength of Judgment, 'tis apparent in *Fact*, that he was not a Person of a warm Imagination. His inward Experiences, either in his Convictions or his Conversion, and his religious Views and Impressions thro' the Course of his Life to his Death (of which he has left a very particular Account) none of them consisted in, or were excited by, strong and lively Images formed in his Imagination; there is nothing at all appears of it in his

Diary,

Diary, from Beginning to End: Yea, he told me on his Death-Bed, that, altho' once when he was very young in Years and in Experience, he was deceived into a high Opinion of such Things, looking on them as superiour Attainments in Religion, beyond what he had ever arrived to, and was ambitious of them and earnestly sought them, yet he never could obtain them; and that he never in his Life had a strong Impression on his Imagination, of any Visage, outward Form, external Glory, or any other Thing of that Nature; which Kind of Impressions abound among the wild enthusiastic People of the late and present Day.

As Mr. *Brainerd*'s Religious Impressions, Views and Affections in their Nature were vastly different from Enthusiasm, so were their *Effects* in him as contrary as possible to the ordinary Effects of that. Nothing so puffs Men up, as *Enthusiasm*, with a high Conceit of their own Wisdom, Holiness, Eminency and Sufficiency, and makes 'em so bold, forward, assuming, and arrogant: But the Reader will see, that Mr. *Brainerd*'s Religion constantly disposed him to a most mean Tho't of himself, an abasing Sense of his own exceeding Sinfulness, Deficiency, Unprofitableness, and Ignorance; looking on himself as worse than others; disposing him to universal Benevolence, Meekness, and in Honour to prefer others, and to treat all with Kindness and Respect. And when *Melancholy* prevailed, tho' the Effects of it were very prejudicial to him, yet it had not those Effects of *Enthusiasm*; but operated by dark and discouraging Thoughts of himself, as ignorant, wicked and wholly unfit for the Work of the Ministry, or even to be seen among Mankind, *&c.* —— Indeed at the Time fore-mentioned, when he had not learn'd well to distinguish between Enthusiasm & solid Religion, he joining and keeping Company with some that were tinged with no small Degree of the former, for a Season partook with them in a Degree of their Dispositions and Behaviours; tho' as was observed before, he could not obtain those Things

wherein their *Enthuſiaſm* it ſelf conſiſted, and ſo could not become like 'em in that Reſpect, however he erroneouſly deſired and ſought it. But certainly it is not at all to be wondered at, that a Youth and a young Convert, one that had his Heart ſo ſwallowed up in Religion, and ſo earneſtly deſired the flouriſhing of it, but had had ſo little Opportunity for Reading, Obſervation and Experience, ſhould for a while be dazzled and deceived with the glaring Appearances of that miſtaken Devotion and Zeal; eſpecially conſidering what the extraordinary Circumſtances of that Day were. He told me on his Death-Bed, that while he was in theſe Circumſtances he was out of his Element, and did Violence to himſelf, while complying, in his Conduct, with Perſons of a fierce and imprudent Zeal, from his great Veneration of ſome that he looked upon much better than himſelf. So that it would be very unreaſonable, that his Error at that Time ſhould nevertheleſs be eſteemed a juſt Ground of Prejudice againſt the whole of his Religion, and his Character in general; eſpecially conſidering, how greatly his Mind was ſoon changed, and how exceedingly he afterwards lamented his Error, and abhor'd himſelf for his imprudent Zeal and Miſconduct at that Time, even to the breaking of his Heart, and almoſt to the overbearing and breaking the Strength of his Nature; and how much of a Chriſtian Spirit he ſhewed, in his condemning himſelf for that Miſconduct, as the Reader will ſee.

What has been now mentioned of Mr. *Brainerd*, is ſo far from being juſt Ground of Prejudice againſt what is related in the following Account of his Life, that, if duly conſidered, it will render the Hiſtory the more *Serviceable*. For by his thus joining for a Seaſon with *Enthuſiaſts*, he had a more full & intimate Acquaintance with what belonged to that Sort of Religion, and ſo was under better Advantages to judge of the Difference between that, and the other, which he finally approved and ſtrove to his utmoſt to promote, in Oppoſition to it:

And

And hereby the Reader has the more to demonſtrate to him, that Mr. *Brainerd* in his Teſtimony againſt it and the Spirit and Behaviour of thoſe that are influenced by it, ſpeaks from impartial Conviction, and not from Prejudice; becauſe therein he openly condemns his own former Opinion and Conduct, on Account of which he had greatly ſuffered from his Oppoſers, and for which ſome continued to Reproach him as long as he lived.

Another Imperfection in Mr. *Brainerd*, which may be obſerved in the following Account of his Life, was his being *exceſſive in his Labours*; not taking due Care to Proportion his Fatigues to his Strength. Indeed the Caſe was very often ſo, and ſuch the ſeeming Calls of Providence, that it was extremely difficult for him to avoid doing more than his Strength would well admit of; yea, his Circumſtances, and the Buſineſs of his Miſſion among the *Indians*, were ſuch, that great Fatigues and Hardſhips were altogether inevitable. However, he was finally convinced, that he had err'd in this Matter, and that he ought to have taken more thoro' Care, and been more reſolute to withſtand Temptations to ſuch Degrees of Labour as injur'd his Health; and accordingly warned his *Brother*, who ſucceeds him in his Miſſion, to be careful to avoid this Error.

Beſides the Imperfections already mentioned, it is readily allowed, that there were ſome Imperfections that ran through his whole Life, and were mixed with all his religious Affections and Exerciſes, ſome Mixture of what was natural with that which was ſpiritual; as it evermore is in the beſt Saints in this World. Doubtleſs there was ſome Influence that natural Temper had in the religious Exerciſes and Experiences of Mr. *Brainerd*, as there moſt apparently was in the Exerciſes of devout *David*, and the Apoſtles *Peter*, *John* and *Paul*: There was undoubtedly very often ſome Influence of his natural Diſpoſition to Dejection in his religious Mourning, ſome Mixture of Melancholy with truly godly Sorrow and real Chriſtian Humility, and ſome Mixture of the natural

Fire of Youth with his holy Zeal for God, and some Influence of natural Principles mix'd with Grace in various other Respects, as it ever was and ever will be with the Saints while on this Side Heaven. Perhaps none were more sensible of Mr. *Brainerd*'s Imperfections than he himself; or could distinguish more accurately, than he, between what was natural and what was spiritual. 'Tis easy for the judicious Reader to observe, that his Graces ripen'd, and the religious Exercises of his Heart became more and more pure, and he more and more distinguishing in his Judgment, the longer he liv'd: He had much to teach and purify him, and he failed not to make his Advantage thereby.

But notwithstanding all these Imperfections, I am perswaded, every pious and judicious Reader will acknowledge, that what is here set before him is indeed a remarkable Instance of true and eminent Christian Piety in Heart and Practice; tending greatly to confirm the Reality of vital Religion and the Power of Godliness, most worthy of Imitation, and many Ways tending to the spiritual Benefit of the careful Observer.

'Tis fit, the Reader should be aware, that what Mr. *Brainerd* wrote in his *Diary*, out of which the following Account of his Life is chiefly taken, was written only for his own private Use, and not to get Honour and Applause in the World, nor with any Design that the World should ever see it, either while he lived or after his Death, excepting some few Things that he wrote in a dying State, after he had been perswaded (with Difficulty) not entirely to suppress all his private Writings. He shewed himself almost invincibly averse to the *Publishing* of any Part of his *Diary* after his Death; and when he was thought to be dying at *Boston*, gave the most strict peremptory Orders to the Contrary: but being by some of his Friends there prevailed upon to withdraw so strict and absolute a Prohibition, he was pleased finally to yield so far as that *his Papers should be left in my Hands, that I might dispose of them as I thought would be most for*

God's

God's Glory and the Intereſt of Religion --- But a few Days before his Death, he ordered ſome Part of his *Diary* to be deſtroyed (as will afterwards be obſerved) which renders the Account of his Life the leſs compleat. And there are ſome Parts of his *Diary* are here left out for Brevity's Sake, that would (I am ſenſible) have been a great Advantage to the Hiſtory, if they had been inſerted; particularly the Account of his wonderful Succeſſes among the *Indians*; which for Subſtance is the ſame in his private *Diary* with that which has already been made publick, in the *Journal* he kept by order of the Society in *Scotland*, for their Information. That Account, I am of Opinion, would be more entertaining and more profitable, if it were publiſhed as it is written in his *Diary*, in Connection with his ſecret Religion and the inward Exerciſes of his Mind, and alſo with the preceeding and following Parts of the Story of his Life. But becauſe that Account has been Publiſhed already, and becauſe the adding it here would make the Book much more bulky and more coſtly, which might tend to diſcourage the Purchaſe and Peruſal of it, and ſo render it leſs extenſively uſeful, I have therefore omitted that Part. However, this Defect may in a great Meaſure be made up to the Reader, by his purchaſing his publick *Journal*, and reading it in its Place, with this Hiſtory of his Life; which undoubtedly would be well worth the while for every Reader, and would richly recompenſe the additional coſt of the Purchaſe. I hope therefore, that thoſe of my Readers who are not furniſhed with *that Book*, will, for their own Profit and Entertainment, and that they may have the Story of this excellent Perſon more compleat, procure one of thoſe Books; without which he muſt have a very imperfect View of the moſt important Part of his Life, and (on ſome Accounts) of the moſt remarkable and wonderful Things in it.--- I ſhould alſo obſerve, that beſides that Book, and antecedent to it, there is a *Narrative* relating to the *Indian* Affairs, annexed to Mr. *Pemberton*'s Sermon at Mr. *Brainerd*'s Ordination; which likewiſe may the

more

more profitably be read in Conjunction with his *Diary* previous to *Nov.* 5. 1744.

But it is Time to end this Preface, that the Reader may be no longer detain'd from the Hiſtory it ſelf.

N. B. Thoſe Parts of the following Hiſtory, that are included between *Brackets* thus [ ] are the Words of the *Publiſher*, for the moſt Part, ſummarily repreſenting (for Brevity's Sake) the ſubſtance or chief Things contained in Mr. *Brainerd*'s Diary, for ſuch a certain Space of Time as is there ſpecified: The reſt is the Account that he gives of himſelf in his private Writings, in his own Words.

I preſume, ſcarce any Reader needs to be told, that [*A. Æt.*] on the top of the Page, ſignifies *The Year of his Age*, and [A. D.] *The Year of our Lord.*

Beſides the Errata at the End of the Life, the Reader is deſir'd to correct the following.

Page 69. l. 36. r. cries. p. 77. l. 35. r. wring out. p. 122. l. 31. r. have more. p. 124. l. 24, 25. r. and often feel. p. 128. l. 12. r. Bleſſed be God. p. 154. l. 16. r. *Neſhaminy*. p. 177. l. 22. r. any Spirit. p. 311. l. 14. r. to aſſiſt. p. 315. l. 29. r. taken from.

The Names of Subſcribers to the Rev. Mr. *Brainerd*'s Life.

Province of the Maſſachuſetts-Bay.

His Excellency JONATHAN BELCHER, Eſq; late Governour of the *Maſſachuſetts*, now Governour of *New Jerſey*.

The Hon. Sir WILLIAM PEPPERRELL, Baronet.

A

HOn. John Alford, Eſq;
Daniel Appleton, Eſq;
Rev. Nath. Appleton
Rev. Hull Abbot
Rev. Joſeph Aſhley
Joſeph Appleton
Samuel Adams, A.M.
Capt. William Ayres
Capt. Jacob Abbot
Aaron Auſtin
Eliſha Allis
Joſeph Allen
Samuel Adams
Samuel Adams, jun.
David Adams
John Applen
Capt. Noah Aſhley
Richard Atwell
Mary Auſtin
Samuel Allen
John Adams
Peter Adams
Iſrael Aſhley
John Aſhley
Benjamin Auſtin
Sarah Allen

B

HOn. Tho. Berry Eſq;
Hon. Sylv. Bourn Eſq;
Rev. John Barnard
Andrew Burley, Eſq;
Rev. Daniel Bliſs
Rev. Thomas Balch
Rev. Simon Bradſtreet
Edward Bromfield
John Barret
Jeremiah Belknap
Joſeph Belknap
Jer. Belknap jun.
Thomas Baxter
Mary Bennet
Thomas Bromfield
Epharim Brown
John Beatton
John Barnard
Jonathan Burt
Fellows Billings
Reuben Belding
Joſeph Billings
Joſeph Bacon
Preſerved Bartlet
Joſeph Baldwin
Elkanah Burt
Samuel Brett
Capt. --- Brown
Samuel Bancroft jun.
Abigail Beck
Moſes Bradſtreet
Spencer Bennet
William Brown jun.
Samuel Baſs
John Ballentine
Cotton Bradbury
Joſeph Bagdon jun.
Tabitha Bragdon
Samuel Bragdon
Jeremiah Bragdon
Mary Bulman
Iſrael Butler
Joſeph Biſhop
Joſeph Bucklin
William Brown
Jacob Burgis
Jacob Barney
Edward Blake
Grinfill Blake
James Brigs
William Brettur
John Brigs
James Blake

David

Benjamin Blancy
David Blood
William Bartlet
John Bulkley
Joſhua Barton
Robert Blake
Samuel Bliſs
Stephen Badger
Benjamin Belknap
Samuel Baſcumb
David Blair
Daniel Bucknam
Noah Brooks
Jonathan Baker
JonathanBaker

C

HOn. JohnChandler, Eſq;
Hon. Ez. CheeverEſq;
Joſhua Cheever, Eſq;
Rev. Ames Cheever
Rev. Peter, Clark
Joh. Cheate, Eſq;
Roland Cotton, Eſq;
Jonas Clark, Eſq;
Rev. Sam. Checkley
Berj. Crocker M. A.
Rev. AaronCleveland
Rev. Samuel Cooper
Rev. S. Checkley, jun
Rev. JamesChandler
Rev. John Chandler
Rev. Joſiah Crocker
Rev. SylvanusConan
Berj. Church, M. A.
Capt. John Codman
Nathan Cheever
William Cooper
Thomas Cuſhing
John Call
Ralph Croſs
Richard Cary
Bejanmin Chapin
John Chamberlain
Capt. Moſes Curtiſs
John Clement
Eleazer Clark
Eliſha Cook
Noah Cook, jun.
David Clark
Charles Clap
Selah Clark
Ithamar Clark
Eliphalet Clap
Joſiah Clark, jun.
Moſes Clark
Daniel Clark
Aaron Cook
Joſiah Chauncey
Capt JonathanClark
Eliakim Clark
Joſiah Clark
John Clap
Joſeph Clark
Iſaac Child
Samuel Colburn
Abraham Cumings
Joſeph Capron
Samuel Cuſhman
Capt. Elea. Carpenter
Benjamin Crabtree
John Crabtree
James Coding
Nathaniel Carver
Samuel Caſwell
Capt. Thomas Cobb
Ebenezer Crane
Joſiah Connant
Iſrael Cheever
John Croxford
Stephen Crawfoot
Lamberton Cooper
Zacheus Crocker
Ebenezer Child
Jonathan Church
Moſes Coffin,

D

HOn. Sam. Danforth, Eſq;
Hon. Joſ. Dwight Eſq;
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The Names of many others who have subscrib'd, are not yet come to Hand. And in the foregoing Lists, where any Gentlemen are mention'd without their proper Addition or Title, or out of their proper Place, the Publisher rely's on their Candour to excuse it.

An Account
Of the Life of
The Reverend
Mr. *David Brainerd.*

Part I.

From his Birth, *to the Time when he began to devote himself to the* Study of Divinity, *in order to his being fitted for the Work of the* Miniſtry.

[MR. *David Brainerd* was born *April* 20. 1718. at *Haddam*, a Town belonging to the County of *Hartford*, in the Colony of *Connecticut*, New-England. His *Father*, who died when this his Son was about nine Years of Age, was the Worſhipful *Hezekiah Brainerd* Eſq; an Aſſiſtant, or one of his Majeſty's Council for that Colony, and the Son of *Daniel Brainerd* Eſq; a Juſtice of the Peace, and a Deacon of the Church of Chriſt in *Haddam*. His *Mother* was Mrs. *Dorothy Hobart*, Daughter to the Rev. Mr. *Jeremiah Hobart*, who preach'd a while at *Topſfield*, and then removed to *Hempſtead* on *Long-Iſland*, and afterwards removed from *Hempſtead* (by Reaſon of Numbers turning Quakers, and many others being ſo Irreligious,

that they would do nothing towards the Support of the Miniſtry; and came and ſettled in the Work of the Miniſtry at *Haddam*: Where he died in the 85th Year of his Age: Of whom it is remarkable, that he went to the publick Worſhip in the Forenoon, and died in his Chair between Meetings. And this Rev. Gentleman was Son of the Rev. Mr. *Peter Hobart*, who was, firſt, Miniſter of the Goſpel at *Hingham*, in the County of *Norfolk* in *England*, and by Reaſon of the Perſecution of the *Puritans*, removed with his Family to *New-England*, and was ſettled in the Miniſtry at *Hingham*, in the *Maſſachuſetts*. He had five Sons, viz. *Joſhua*, *Jeremiah*, *Gerſhom*, *Japheth*, and *Nehemiah*. His Son *Joſhua* was Miniſter at *Southold* on *Long Iſland*; ---*Jeremiah* was Mr. *David Brainerd's* Grandfather, Miniſter at *Haddam*, &c. as was before obſerved: *Gerſhom* was Miniſter of *Groton* in *Connecticut*: *Japheth* was a Phyſician, and went in the Quality of a Doctor of a Ship to *England*, (before the Time for the taking his ſecond Degree at College) and deſigned to go from thence to the *Eaſt-Indies*, and never was heard of more: *Nehemiah* was ſometime Fellow of *Harvard* College, and afterwards Miniſter at *Newton* in the *Maſſachuſetts*. The Mother of Mrs. *Dorothy Hobart* (who was afterwards *Brainerd*) was Daughter to the Rev. Mr. *Samuel Whiting*, Miniſter of the Goſpel, firſt at *Boſton* in *Lincolnſhire*, and afterwards at *Lynn* in the *Maſſachuſetts*, *New-England*: He had three Sons that were Miniſters of the Goſpel.

Mr. *David Brainerd* was the third Son of his Parents. They had five Sons and four Daughters: Their eldeſt Son is *Hezekiah Brainerd* Eſq; a Juſtice of the Peace, and for ſeveral Years paſt a Repreſentative of the Town of *Haddam*, in the General Aſſembly of *Connecticut* Colony: The ſecond was the Rev. Mr. *Nehemiah Brainerd*, a worthy Miniſter at *Eaſtbury* in *Connecticut*, who died of a Conſumption *Nov.* 10. 1742. The fourth is Mr. *John Brainerd*, who ſucceeds his Brother *David*, as Miſſionary to the *Indians*, and Paſtor of the ſame Church of Chriſtian *Indians* in *New-Jerſey*: And the fifth was *Iſrael*, lately Student at *Yale*-College in *New-Haven*, and died ſince his Brother *David*.--- Mrs. *Dorothy Brainerd* having lived ſeveral Years a Widow, died, when her Son, whoſe Life I am about to give an Account of, was about fourteen Years of Age: So that in his Youth he was left both Fatherleſs and Motherleſs.---What Account he has given of Himſelf, and his own Life, may be ſeen in what follows.]

I Was, I think, from my Youth, something sober, and inclined rather to Melancholy, than the contrary Extreme; but don't remember any Thing of Conviction of Sin, worthy of Remark, 'till I was, I believe, about seven or eight Years of Age; when I became something concern'd for my Soul, and terrified at the Thoughts of Death, and was driven to the Performance of Duties: But it appeared a melancholy Business, and destroyed my Eagerness for Play. And alas! This religious Concern was but short-lived. However, I sometimes attended secret Prayer; and thus lived at *Ease* in *Zion*, *without God in the World*, and without much Concern, as I remember, 'till I was above thirteen Years of Age. But sometime in the Winter 1732, I was something roused out of carnal Security, by I scarce knew what Means at *first*; but was much excited by the prevailing of a mortal Sickness in *Haddam*: I was frequent, constant and something fervent in Duties, and took Delight in reading, especially Mr. *Janeway's Token for Children*; I felt sometimes much melted in Duties, and took great Delight in the Performance of 'em: And I sometimes hoped, that I was converted, or at least in a good and hopeful Way for Heaven and Happiness, not knowing what Conversion was. The Spirit of God at this Time proceeded far with me; I was remarkably dead to the World, and my Thoughts were almost wholly employed about my Soul's Concerns; and I may indeed say, *almost I was perswaded to be a Christian*. I was also exceedingly distressed and melancholy at the Death of my Mother, in *March* 1732. But afterwards my religious Concern began to decline, and I by Degrees fell back into a considerable Degree of Security; tho' I still attended secret Prayer frequently.

About the 15th of *April* 1733, I removed from my Father's House to *East-Haddam*, where I spent four Years, but still *without God in the World*; tho' for the most Part I went a Round of secret Duty. I was not exceedingly addicted to young Company, or Frolicking (as it is called) But this I know, that when I did go into Company, I never returned from a Frolick in my Life, with so good a Conscience as I went with; It always added new Guilt to me, and made me afraid to come to the Throne of Grace, and spoiled those good Frames, I was wont sometimes to please my self with. But alas! all my good Frames were but *Self-Righteousness*, not bottomed on a Desire for the Glory of God.

About the latter End of *April* 1737, being full 19 Years of Age, I removed to *Durham*, and began to work on my Farm, and ſo continued the Year out, or near, 'till I was 20 Years old; frequently longing, from a natural Inclination, after a liberal Education. When I was about twenty Years of Age, I applied my ſelf to Study; and ſometime before, was more than ordinarily excited to and in Duty: But now engaged more than ever in the Duties of Religion. I became very ſtrict, and watchful over my Thoughts, Words, and Actions; and thought I muſt be ſober indeed, becauſe I deſigned to devote my ſelf to the Miniſtry; and imagined I did dedicate my ſelf to the Lord.

Some Time in *April* 1738, I went to Mr. *Fiſke*'s, and lived with him, during his Life. * And I remember, He adviſed me wholly to abandon young Company, and aſſociate my ſelf with grave elderly People: which Counſel I followed; and my Manner of Life was now exceeding regular, and full of Religion, ſuch as it was: For I read my Bible more than twice through in leſs than a Year, I ſpent much Time every Day in ſecret Prayer, and other ſecret Duties; I gave great Attention to the Word preached, and endeavoured to my utmoſt to retain it: So much concerned was I about Religion, that I agreed with ſome young Perſons to meet privately on *Sabbath-Evenings* for religious Exerciſes, and thought my ſelf ſincere in theſe Duties; and after our Meeting was ended, I uſed to repeat the Diſcourſes of the Day to my ſelf, and recollect what I could, tho' ſometimes it was very late in the Night. Again, on *Monday-Mornings*, I uſed ſometimes to recollect the ſame Sermons. And I had ſometimes conſiderable Movings of Affections in Duties, and much Pleaſure, and had many Thoughts of joining to the Church. In ſhort, I had a very good outſide, and reſted entirely on my Duties, tho' I was not ſenſible of it.

After Mr. *Fiſke*'s Death, I proceeded in my Learning with my Brother; and was ſtill very conſtant in religious Duties, and often wondered at the Levity of Profeſſors; 'twas a Trouble to me, that they were ſo careleſs in religious Matters.--- Thus I proceeded a conſiderable Length on a *ſelf-righteous* Foundation; and ſhould have been entirely loſt and undone, had not the meer Mercy of God prevented.

---

* Mr. *Fiſke* was the Paſtor of the Church in *Haddam*.

Some

Some Time in the Beginning of Winter, *Anno* 1738, it pleaſed God, on one Sabbath-day Morning, as I was walking out for ſome ſecret Duties (as I remember) to give me on a Sudden ſuch a Senſe of my Danger and the Wrath of God, that I ſtood amazed, and my former good Frames, that I had pleaſed myſelf with, all preſently vaniſhed; and from the View, that I had of my Sin and Vileneſs, I was much diſtreſſed all that Day, fearing the Vengeance of God would ſoon overtake me; I was much dejected, and kept much alone, and ſometimes begrutched the Birds and Beaſts their Happineſs, becauſe they were not expoſed to eternal Miſery, as I evidently ſaw I was. And thus I lived from Day to Day, being frequently in great Diſtreſs: Sometimes there appeared Mountains before me to obſtruct my Hopes of Mercy; and the Work of Converſion appeared ſo great, I thought I ſhould never be the Subject of it: But uſed, however, to pray and cry to God, and perform other Duties with great Earneſtneſs, and hoped by ſome Means to make the Caſe better. And tho' I Hundreds of Times renounced all Pretences of any *Worth* in my Duties (as I thought) even in the Seaſon of the Performance of them, and often confeſſed to God that I deſerved nothing for the very beſt of them, but eternal Condemnation: Yet ſtill I had a ſecret latent Hope of *recommending* my ſelf to God by my religious Duties; and when I prayed affectionately, and my Heart ſeemed in ſome Meaſure to melt, I hoped God would be thereby moved to pity me, my Prayers then look'd with ſome Appearance of *Goodneſs* in 'em, & I ſeemed to *mourn* for Sin: and then I could in ſome Meaſure venture on the Mercy of God in Chriſt (as I tho't;) Tho' the preponderating Thought and Foundation of my Hope was ſome Imagination of *Goodneſs* in my Heart Meltings, and Flowing of Affections in Duty, and (ſometimes) extraordinary Enlargements therein, *&c.* Tho' at ſome Times the *Gate* appeared ſo very *ſtrait*, that it look'd next to impoſſible to *enter*, yet at other Times I flattered my ſelf that it was not ſo very difficult, and hoped I ſhould by Diligence and Watchfulneſs ſoon gain the Point. Sometimes after Enlargement in Duty and conſiderable Affection, I hoped I had made a *good Step* towards *Heaven*, and imagined that GOD was affected as I was, and that he would hear ſuch *ſincere Cries* (as I called them) and ſo, ſometimes when I withdrew for ſecret Duties in great Diſtreſs, I returned ſomething comfortable; and thus heal'd my ſelf with my Duties.

Some

Some Time in *February* 1738,9. I ſet apart a Day for ſecret Faſting and Prayer, and ſpent the Day in almoſt inceſſant Cries to God for Mercy, that he would open my Eyes to ſee the Evil of Sin, and the Way of Life by Jeſus Chriſt. And God was pleaſed that Day to make conſiderable Diſcoveries of my *Heart* to me: But ſtill I *truſted* in all the Duties I performed; tho' there was no Manner of *Goodneſs* in the Duties I then performed, there being no Manner of Reſpect to the Glory of GOD in them, nor any ſuch Principle in my Heart: yet God was pleaſed to make my Endeavours that Day, a Means to ſhew me my *Helpleſsneſs* in ſome Meaſure.

Sometimes I was greatly *encouraged*, and imagin'd that God loved me and was pleaſed with me, and thought I ſhould ſoon be fully reconciled to God; while the Whole was founded on meer *Preſumption*, ariſing from Enlargement in Duty, or Flowing of Affections, or ſome good Reſolutions, and the like. And when, at Times, great Diſtreſs began to ariſe, on a Sight of my Vileneſs and Nakedneſs, and Inability to deliver my ſelf from a ſovereign God, I uſed to put off the Diſcovery, as what I could not bear. Once, I remember, a terrible Pang of Diſtreſs ſeized me, and the Thoughts of renouncing my Self, and ſtanding naked before GOD, ſtripped of all Goodneſs, were ſo dreadful to me, that I was ready to ſay to 'em as *Felix* to *Paul*, *Go thy Way for this Time*. Thus, tho' I daily long'd for greater Conviction of Sin, ſuppoſing that I muſt ſee more of my dreadful State in order to a Remedy, yet when the Diſcoveries of my vile helliſh Heart were made to me, the Sight was ſo dreadful, and ſhewed me ſo plainly my Expoſedneſs to Damnation, that I could not endure it.--- I conſtantly ſtrove after whatever *Qualifications*, I imagined others obtained before the Reception of Chriſt, in order to *recommend* me to his Favour. Sometimes I felt the Power of an *hard Heart*, and ſuppoſed it muſt be *ſoften'd* before Chriſt would accept of me; and when I felt any Meltings of Heart, I hoped now the Work was almoſt done: And hence, when my Diſtreſs ſtill remain'd, I was wont to *murmur* at God's Dealings with me; and thought, when others felt their Hearts ſoftened, God ſhewed them Mercy: But my Diſtreſs remained ſtill.

Sometimes I grew *remiſs* and *ſluggiſh*, without any great Convictions of Sin, for a conſiderable Time together; but after ſuch a Seaſon, *Convictions* ſometimes ſeized me more violently. One Night I remember in particular, when I was walking ſolitarily Abroad, I had open'd to me ſuch a View of my Sin, that

I feared the Ground would cleave asunder under my Feet, and become my Grave, and send my Soul quick into Hell, before I could get Home. And tho' I was forced to go to Bed, lest my Distress should be discovered by others, which I much feared; yet I scarce durst Sleep at all, for I thought it would be a great Wonder if I should be out of Hell in the Morning. And tho' my Distress was sometimes thus great, yet I greatly dreaded the loss of Convictions, and returning back to a State of carnal Security, and to my former Insensibility of impending Wrath; which made me exceeding exact in my Behaviour, lest I should stifle the Motions of God's Spirit. When at any Time I took a View of my Convictions of my own Sinfulness, and thought the Degree of 'em to be considerable, I was wont to trust in my Convictions: But this Confidence, and the Hopes that arose in me from it, of soon making some notable Advances towards Deliverance, would ease my Mind, and I soon became more senseless and remiss: But then again, when I discerned my Convictions to grow languid, and I tho't them about to leave me, this immediately alarmed and distressed me. Sometimes I expected to take a large Step, and get very far towards Conversion, by some particular Opportunity or Means I had in View.

The many Disappointments, and great Distresses and Perplexity I met with, put me into a most *horrible Frame* of *contesting* with the ALMIGHTY; with an inward Vehemence and Virulence, finding Fault with his Ways of Dealing with Mankind. I found great Fault with the Imputation of *Adam*'s Sin to his Posterity: And my wicked Heart often wished for some other Way of Salvation, than by *Jesus Christ*: And being *like the troubled Sea*, and my Thoughts confused, I used to contrive to escape the Wrath of God by some other Means, and had strange Projections, full of Atheism, contriving to disappoint God's Designs and Decrees concerning me, or to escape God's Notice, and hide myself from him: But when, upon Reflection, I saw these Projections were vain, and would not serve me, and that I could contrive nothing for my own Relief, this would throw my Mind into the most horrid Frame, to wish there was *no God*, or to wish there were some other God that could controul him, *&c.* These Thoughts and Desires were the secret Inclinations of my Heart, that were frequently acting *before I was aware*; but alas, they were *mine!* Altho' I was affrighted with them, when I came to reflect on them: When I considered of it, it distressed me, to think, that my Heart

Heart was so full of *Enmity against God*; and it made me tremble, lest God's Vengeance should suddenly fall upon me. I used before, to imagine my Heart was not so bad, as the Scriptures and some other Books represented. Sometimes I used to take much Pains to work it up into a good Frame, a humble submissive Dispostion; and hoped there was then some Goodness in me: But it may be on a sudden, the Thoughts of the Strictness of the Law, or the Sovereignty of God, would so irritate the Corruption of my Heart, that I had so watched over, and hoped I had brought to a good Frame, that it would break over all Bounds, and burst forth on all Sides, like Floods of Waters, when they break down their Damm. But being sensible of the Necessity of a deep *Humiliation* in order to a saving Close with Christ, I used to set my self to work in my own Heart those *Convictions*, that were requisite in such an Humiliation: As, a Conviction, that God would be just, if he cast me off for ever: And that if ever God should bestow Mercy on me, it would be meer Grace, tho' I should be in Distress many Years first, and be never so much engaged in Duty; that God was not in the least obliged to pity me the more for all past Duties, Cries, and Tears, *&c.* These Things I strove to my utmost to bring my self to a firm belief of, and hearty assent to; and hoped that now I was brought off from my self, and truly humbled and bowed to the divine Sovereignty; and was wont to tell God in my Prayers, that now I had those very Dispositions of Soul that he required, and on which he shewed Mercy to others, and thereupon to beg and plead for Mercy to me: But when I found no Relief, and was still oppressed with Guilt and Fears of Wrath, my Soul was in a Tumult, and my Heart rose against God, as dealing hardly with me. Yet then my Conscience flew in my Face, putting me in Mind of my late Confession to God of his Justice in my Condemnation, *&c.* And this, giving me a Sight of the Badness of my Heart, threw me again into Distress, and I wished I had watched my Heart more narrowly, to keep it from breaking out against God's Dealings with me, and I even wished I had not pleaded for Mercy on Account of my Humiliation, because thereby I had lost all my seeming Goodness.

Thus, Scores of Times, I vainly imagined my self humbled and prepared for saving Mercy.

While I was in this distressed, bewilder'd, and tumultuous State of Mind, the *Corruption* of my Heart was especially *irritated* with these Things following:

1. The

1. The *ſtrictneſs* of the divine *Law*. For I found it was impoſſible for me (after my utmoſt Pains) to anſwer the Demands of it. I often made new Reſolutions, and as often broke them. I imputed the whole to Careleſneſs, and the Want of being more Watchful, and uſed to call my ſelf a Fool for my Negligence: But when, upon a ſtronger Reſolution, and greater Endeavours, and cloſe Application of my ſelf to Faſting and Prayer, I found all Attempts fail, then I quarrelled with the Law of God, as unreaſonably rigid. I thought, if it extended only to my outward Actions and Behaviours, I could bear with it: But I found it condemned me for my evil Thoughts, and Sins of my Heart, which I could not poſſibly prevent. I was extreamly loth to give out, and own my utter Helpleſneſs in this Matter: But after repeated Diſappointments, thought that, rather than periſh, I could *do* a little more ſtill, eſpecially if ſuch and ſuch Circumſtances might but attend my Endeavours and Strivings; I hoped, that I ſhould ſtrive more earneſtly than ever, if the Matter came to Extremity (tho' I never could find the Time to do my utmoſt, in the *Manner* I intended:) And this Hope of future more favourable Circumſtances, and of doing ſomething great hereafter, kept me from utter Deſpair in my ſelf, and from ſeeing my ſelf fallen into the Hands of a ſovereign God, and dependent on nothing but free and boundleſs Grace.

2. Another Thing was, that *Faith alone* was the *Condition of Salvation*; and that God would not come down to lower Terms, that he would not promiſe Life and Salvation upon my ſincere and hearty *Prayers* and *Endeavours*. That Word, Mark xvi. 16. *He that believeth not, ſhall be damned*, cut off all Hope there: And I found, *Faith* was the ſovereign *Gift of God*; that I could not get it as of my ſelf, and could not oblige God to beſtow it upon me, by any of my Performances. (*Eph.* ii. 1, & 8.) *This*, I was ready to ſay, *is a hard Saying, who can hear it?* I could not bear, that all I had done ſhould ſtand for meer nothing, who had been very Conſciencious in Duty, and had been exceeding religious a great while, and had (as I thought) done much more than many others that had obtained Mercy. I confeſs'd indeed the Vileneſs of my Duties; but then, what made 'em at that Time ſeem vile, was my wandring Thoughts in them; not becauſe I was all over defiled like a Devil, and the Principle corrupt from whence they flowed, ſo that I could not poſſibly do any Thing that was Good. And therefore I called what I did, by the Name of honeſt faithful Endeavours; and could not bear it, that God had made no Promiſes of Salvation to them.

3. Another Thing was, that I could not find out *what* Faith was; or *what* it was to believe, and *come to Christ*. I read the Calls of Christ, made to the *weary* and *heavy laden*; but could find no *Way*, that he directed them to come in. I thought, I would gladly come, if I knew *how*, tho' the Path of Duty directed to were never so difficult. I read Mr. *Stoddard*'s *Guide to Christ* (which I trust was, in the Hand of God, the happy Means of my Conversion) And my Heart rose against the Author; for tho' he told me my very Heart all along under Convictions, and seem'd to be very beneficial to me in his Directions; yet here he fail'd, He did not tell me any Thing I could do, that would bring me to Christ, but left me as it were with a great Gulf between me and Christ, without any Direction to get through. For I was not yet effectually and experimentally taught, that there could be no Way prescribed, whereby a natural Man could, of his own Strength, obtain that which is supernatural, and which the highest Angel cannot give.

4. Another Thing that I found a great inward Opposition to, was the *Sovereignty* of GOD. I could not bear, that it should be wholly at God's Pleasure, to save or damn me, just as he would. That Passage, *Rom.* ix. 11,---23. was a constant Vexation to me, especially *Verse* 21. The reading or meditating on this always destroyed my seeming good Frames: When I thought I was almost humbled, and almost resigned to' God's Sovereignty, the reading or thinking on this Passage would make my Enmity against the Sovereignty of God appear. And when I came to reflect on my inward Enmity and Blasphemy, that arose on this Occasion, I was the more afraid of God, and driven further from any Hopes of Reconciliation with him; and it gave me such a dreadful View of my self, that I dreaded more than ever to see myself in God's Hands, and at his sovereign Disposal, and it made me more opposite than ever to submit to his Sovereignty; for I thought God designed my Damnation.---

All this Time the *Spirit* of God was powerfully at work with me; and I was inwardly prest to relinquish all *Self-Confidence*, all Hopes of ever helping my self by any Means whatsoever: And the Conviction of my *lost* Estate was sometimes so clear and manifest before my Eyes, that it was as if it had been declared to me in so many Words, "'Tis done, 'tis done, 'tis forever impossible to deliver your self." For about three or four Days, my Soul was thus distressed, especially at some Turns, when for a few Moments I seemed to my self lost and undone; but then would

would ſhrink back immediately from the Sight, becauſe I dared not venture my ſelf into the Hands of God, as wholly helpleſs, and at the Diſpoſal of his ſovereign Pleaſure. I dared not ſee that important Truth concerning my ſelf, That I was *dead in Treſpaſſes and Sins.* But when I had as it were thruſt away theſe Views of my ſelf at any Time, I felt diſtreſſed to have the ſame Diſcoveries of my ſelf again; for I greatly feared being given over of God to final Stupidity. When I thought of putting it off to a *more convenient Seaſon*, the Conviction was ſo cloſe and powerful with Regard to the preſent Time, that it was the beſt Time, and probably the only Time, that I dared not put it off. It was the Sight of *Truth* concerning my ſelf, *Truth* reſpecting my State, as a Creature fallen and alienated from God, and that conſequently could make no Demands on God for Mercy, but muſt ſubſcribe to the abſolute Sovereignty of the divine Being; the Sight of the *Truth*, I ſay, my Soul ſhrank away from, and trembled to think of beholding. Thus, *he that doth Evil* (as all unregenerate Men continually do) *hates the Light of Truth*, neither cares to *come to it*, becauſe it will *reprove his Deeds*, and ſhew him his juſt Deſerts. (*Joh.* iii.20.) And tho', ſome Time before, I had taken much Pains (as I thought) to ſubmit to the Sovereignty of God, yet I miſtook the Thing; and did not once imagine, that ſeeing and being made experimentally ſenſible of this Truth, which my Soul now ſo much dreaded and trembled at a Senſe of, was the Frame of Soul that I had been ſo earneſt in purſuit of heretofore: For I had ever hoped, that when I had attained to that *Humiliation*, which I ſuppoſed neceſſary to go before Faith, then it would not be fair for God to *caſt me off*; but now I ſaw it was ſo far from any Goodneſs in me, to own my ſelf ſpiritually dead, and deſtitute of all Goodneſs, that, on the contrary, *my Mouth* would be forever *ſtop'd* by it; and it look'd as dreadful to me, to ſee my ſelf, and the Relation I ſtood in to God, as a Sinner and a Criminal, and he a great Judge and Sovereign, as it would be to a poor trembling Creature, to venture off ſome high Precipice. And hence I put it off for a Minute or two, and tried for better Circumſtances to do it in; either I muſt read a Paſſage or two, or pray firſt, or ſomething of the like Nature; or elſe put off my Submiſſion to God's Sovereignty, with an Objection, that I did not know how to ſubmit: But the Truth was, I could ſee no Safety in owning my ſelf in the Hands of a Sovereign God, and that I could lay no Claim to any Thing better than Damnation.

But after a considerable Time spent in such like Exercises and Distresses, one Morning, while I was walking in a solitary Place as usual, I at once saw that all my Contrivances and Projections to effect or procure Deliverance and Salvation for my self, were utterly *in vain*: I was brought quite to a stand, as finding my self totally *lost*. I had thought many Times before, that the Difficulties in my Way were very great: But now I saw, in another and very different Light, that it was forever impossible for me to do any Thing towards helping or delivering my self. I then thought of blaming my self, that I had not done more, and been more engaged, while I had Opportunity (for it seemed now as if the Season of doing was forever over and gone) But I instantly saw, that let me have done what I would, it would no more have tended to my helping myself; than what I had done; that I had made all the Pleas, I ever could have made to all Eternity; and that all my Pleas were vain. The *Tumult* that had been before in my Mind, was now *quieted*; and I was something eased of that Distress, which I felt, while struggling against a Sight of my self, and of the divine Sovereignty. I had the greatest Certainty, that my State was forever miserable, for all that I could do; and wondered, and was almost astonished, that I had never been sensible of it before.

In the Time while I remain'd in this State, *my Notions* respecting my *Duties*, were quite different from what I had ever entertained in Times past. Before this, the more I did in Duty, the more I thought God was obliged to me; or at least the more hard I thought it would be for God to cast me off; 'tho at the same Time I confessed, and thought I saw, that there was no Goodness or Merit in my Duties: But now the more I did in Prayer or any other Duty, the more I saw I was indebted to God for allowing me to ask for Mercy; For I saw, it was Self-Interest had led me to pray, and that I had never once prayed from any Respect to the Glory of God. Now I saw, there was no necessary Connection between my Prayers and the Bestowment of divine Mercy; that they laid not the least Obligation upon God to bestow his Grace upon me; and that there was no more Vertue or Goodness in them, than there would be in my paddling with my Hand in the Water (which was the Comparison I had then in my Mind) and this because they were not performed from any Love or Regard to God. I saw, that I had been heaping up my Devotions before God, Fasting, Praying &c. pretending, and indeed really thinking, at some Times, that I

was aiming at the Glory of God; whereas I never once truly intended it, but only my own Happineſs. I ſaw, that, as I had never done any Thing *for* God, I had no Claim to lay to any Thing *from* him, but Perdition, on Account of my Hypocriſy and Mockery. Oh how different did my Duties now appear from what they uſed to do! I uſed to charge them with Sin and Imperfection; But this was only on Account of the Wandrings and vain Thoughts attending them, and not becauſe I had no Regard to God in them; for this I thought I had: But when I ſaw evidently that I had Regard to nothing but Self-Intereſt, then they appeared vile Mockery of God, Self-Worſhip, and a continual Courſe of Lies; ſo that I ſaw now, there was ſomething worſe had attended my Duties, than barely a few Wandrings &c. For the whole was nothing but Self-Worſhip and an horrid Abuſe of God.

I continued, as I remember, in this State of Mind, from Friday-Morning 'till the Sabbath-Evening following, *July* 12. 1739. when I was walking again in the ſame ſolitary Place where I was brought to ſee my ſelf loſt and helpleſs (as was before mention'd) and here, in a mournful melancholy State, was attempting to pray; but found no Heart to engage in that, or any other Duty; my former Concern and Exerciſe and religious Affections were now gone. I thought, the Spirit of God had quite left me; but ſtill was not diſtreſſed: Yet diſconſolate, as if there was nothing in Heaven or Earth could make me happy. And having been thus endeavouring to pray (tho' being, as I thought, very ſtupid and ſenſeleſs) for near half an Hour, (and by this Time the Sun was about half-an-hour-high, as I remember) then, as I was walking in a dark thick Grove, *unſpeakable Glory* ſeemed to open to the View and Apprehenſion of my Soul: I don't mean any external Brightneſs, for I ſaw no ſuch Thing, nor do I intend any Imagination of a Body of Light, ſome where away in the third Heavens, or any Thing of that Nature; but it was a new inward Apprehenſion or View that I had of *GOD*, ſuch as I never had before, nor any Thing which had the leaſt Reſemblance of it. I ſtood ſtill, and wonder'd and admired! I knew that I never had ſeen before any Thing comparable to it for Excellency and Beauty: It was widely different from all the Conceptions, that ever I had had of God, or Things divine. I had no particular Apprehenſion of any one Perſon in the Trinity, either the Father, the Son, or the Holy Ghoſt; but it appeared to be *divine Glory*, that I then beheld: And my

Soul

Soul *rejoyced with Joy unſpeakable*, to ſee ſuch a GOD, ſuch a glorious divine Being; and I was inwardly pleaſed and ſatisfied, that he ſhould be *God over all* forever and ever. My Soul was ſo captivated and delighted with the Excellency, Lovelineſs, Greatneſs, and other Perfections of GOD, that I was even ſwallowed up in *Him*; at leaſt to that Degree, that I had no Thought (as I remember) at *firſt*, about my own Salvation, and ſcarce reflected there was ſuch a Creature as my ſelf.

Thus God, I truſt, brought me to a hearty Diſpoſition to *exalt him*, and ſet him on the Throne, and principally and ultimately to aim at his Honour and Glory, as King of the Univerſe.

I continued in this State of inward Joy and Peace, yet Aſtoniſhment, 'till near Dark, without any ſenſible Abatement; and then began to think and examine what I had ſeen; and felt ſweetly *compoſed* in my Mind all the Evening following: I felt myſelf in a new World, and every Thing about me appeared with a different Aſpect from what it was wont to do.

At this Time, the *Way of Salvation* opened to me with ſuch infinite Wiſdom, Suitableneſs and Excellency, that I wondered I ſhould ever think of any other Way of Salvation; was amazed, that I had not drop'd my own Contrivances, and complied with this lovely bleſſed and excellent Way before. If I could have been ſaved by my own Duties, or any other Way that I had formerly contrived, my whole Soul would now have refuſed. I wonder'd, that all the World did not ſee and comply with this Way of Salvation, intirely by the *Righteouſneſs of Chriſt*.

The ſweet Reliſh of what I then felt, continued with me for ſeveral Days, almoſt conſtantly, in a greater or leſs Degree: I could not but ſweetly rejoyce in God, lying down and riſing up. The next *Lords-Day* I felt ſomething of the ſame Kind; tho' not ſo powerful as before. But, not long after, was again involved in *thick Darkneſs*, and under great Diſtreſs: yet not of the ſame Kind with my Diſtreſs under Convictions. I was guilty, afraid and aſhamed to come before God, was exceedingly preſs'd with a Senſe of Guilt: But it was not long before I felt (I truſt) true Repentance and Joy in God.

About the latter End of *Auguſt*, I again fell under great Darkneſs; It ſeem'd as if the Preſence of God was *clean gone forever*. Tho' I was not ſo much diſtreſſed about my ſpiritual State, as I was at my being ſhut out from God's Preſence, as I then ſenſibly was. But it pleaſed the Lord to return graciouſly to me, not long after.

In

In the Beginning of *September* I went to *College* ‡, and entred there: But with some Degree of Reluctancy, fearing lest I should not be able to lead a Life of strict Religion, in the midst of so many Temptations.——— After this, in the Vacancy, before I went to tarry at College, it pleased God to visit my Soul with clearer Manifestations of himself and his Grace. I was spending some Time in Prayer, & Self-Examination; and the Lord by his Grace so shined into my Heart, that I enjoyed full Assurance of his Favour, for that Time; and my Soul was unspeakably refreshed with divine and heavenly Enjoyments. At this Time especially, as well as some others, sundry Passages of God's *Word* open'd to my Soul with divine Clearness, Power and Sweetness, so as to appear exceeding precious, and with clear and certain Evidence of it's being *the Word of God.* I enjoy'd considerable Sweetness in Religion all the Winter following.

In *Jan.* 1739,40. The *Measles* spread much in College; and I having taken the Distemper, went home to *Haddam:* But some Days before I was taken Sick, I seem'd to be greatly deserted, and my Soul mourned the Absence of the *Comforter* exceedingly: It seem'd to me, all Comfort was forever gone; I pray'd and cried to God for Help, yet found no present Comfort or Relief. But thro' divine Goodness, a Night or two before I was taken Ill, while I was walking alone in a very retired Place, and engaged in Meditation and Prayer, I enjoyed a sweet refreshing Visit, as I trust, from above, so that my Soul was raised far above the Fears of *Death*; indeed I rather longed for Death, than feared it. O how much more refreshing this one Season was, than all the Pleasures and Delights that Earth can afford! After a Day or two I was taken with the Measles, and was very Ill indeed, so that I almost despaired of Life: But had no distressing Fears of Death at all. However thro' divine Goodness I soon recovered: Yet, by Reason of hard and close Studies, and being much exposed on Account of my Freshman-ship, I had but little Time for spiritual Duties; my Soul often mourned for Want of more Time and Opportunity to be alone with God. In the Spring and Summer following I had better Advantages for Retirement, and enjoyed more Comfort in Religion: Tho' indeed my Ambition in my Studies greatly wronged the Activity and Vigour of my spiritual Life: Yet this was usually the Case with me, that *in the Multitude of my Thoughts within me, God's Comforts* principally *delighted my Soul:* These were my greatest Consolations Day by Day.

‡ Yale-College in *New-Haven.*

One

One Day I remember in particular (I think it was in *June* 1740.) I walked to a considerable Distance from the College, in the Fields alone at Noon, and in Prayer found such unspeakable Sweetness and Delight in God, that I thought, if I must continue still in this evil World, I wanted always to be there, to behold God's Glory: My Soul dearly loved all Mankind, and longed exceedingly that they should enjoy what I enjoyed.—— It seem'd to be a little Resemblance of Heaven.

On Lord's-Day, *July* 6. being Sacrament-Day, I found some divine Life and spiritual Refreshment in that holy Ordinance. When I came from the Lord's Table, I wondered how my Fellow-Students could live as I was sensible most did. — Next Lord's-Day *July* 13. I had some special Sweetness in Religion.— Again Lord's-Day *July* 20. my Soul was in a sweet and precious Frame.

Sometime in *August* following, I became so weakly and disordered, by too close Application to my Studies, that I was advised by my *Tutor* to go Home, and disengage my Mind from Study, as much as I could; for I was grown so Weak, that I began to spit Blood. I took his Advice, and endeavoured to lay aside my Studies. But being brought very low, I look'd Death in the Face more stedfastly; and the Lord was pleased to give me renewedly a sweet Sense and Relish of divine Things; and particularly in *October* 13, I found divine Help and Consolation in the precious Duties of secret Prayer and Self Examination, and my Soul took Delight in the blessed God:---so likewise on the 17th of *October*.

Saturday *October* 18. in my Morning-Devotions, my Soul was exceedingly melted for and bitterly mourned over my exceeding *Sinfulness* and *Vileness*. I never before had felt so pungent and deep a Sense of the odious Nature of Sin, as at this Time. My Soul was then unusually carry'd forth in *Love* to God, and had a lively Sense of God's Love to me. And this Love and Hope, at that Time, cast out Fear. Both Morning and Evening I spent some Time in Self-Examination, to find the Truth of Grace, as also my Fitness to approach to God at his Table the next Day; and through infinite Grace, found the holy Spirit influencing my Soul with Love to God, as a *Witness within my self*.

Lord's-Day *October* 19. In the Morning, I felt my Soul *hungring and thirsting after Righteousness*. In the Fore-Noon, while I was looking on the Sacramental Elements, and thinking that *Jesus Christ* would soon be *set forth crucified before me*, my Soul

was fill'd with Light and Love, so that I was almost in an Extasy; my Body was so weak, I could scarcely stand. I felt at the same Time an exceeding Tenderness and most fervent Love towards all Mankind; so that my Soul and all the Powers of it seemed, as it were, to melt into Softness and Sweetness. But in the Season of the Communion there was some Abatement of this sweet Life and Fervour. This Love and Joy cast out Fear; and my Soul longed for perfect Grace and Glory. This sweet Frame continued 'till the Evening, when my Soul was sweetly spiritual in secret Duties.

Monday, *October* 20. I again found the sweet Assistance of the holy Spirit in secret Duties, both Morning and Evening, and Life and Comfort in Religion through the whole Day.

Tuesday, *October* 21. I had likewise Experience of the Goodness of God in *shedding abroad his Love in my Heart*, and giving me Delight and Consolation in religious Duties. And all the remaining Part of the Week, my Soul seemed to be taken up with divine Things. I now so longed after God, and to be freed from Sin, that when I felt myself recovering, and thought I must return to College again, which had proved so hurtful to my spiritual Interest the Year past, I could not but be grieved, and I thought I had much rather have died; for it distress'd me, to think of getting away from God. But before I went, I enjoyed several other sweet and precious Seasons of Communion with God (particularly *October* 30. and *Nov.* 4.) wherein my Soul enjoyed unspeakable Comfort.

I returned to College about *November* 6. and through the Goodness of God felt the Power of Religion almost daily, for the Space of six Weeks.

November 28. In my Evening-Devotion, I enjoyed precious Discoveries of God, and was unspeakably refreshed with that Passage *Heb.* xii. 22, 23, 24. That my Soul longed to wing away for the Paradise of God; I longed to be conformed to God in all Things.--- A Day or two after, I enjoyed much of the *Light of God's Countenance*, most of the Day; and my Soul rested in God.

Tuesday, *December* 9. I was in a comfortable Frame of Soul most of the Day; but especially in Evening-Devotions, when God was pleased wonderfully to assist and strengthen me; so that I thought nothing should ever move me from the Love of God in Christ Jesus my Lord.---O! *one Hour with God* infinitely exceeds all the Pleasures and Delights of this lower World.

Sometime towards the latter End of *January* 1740,41. I grew more *cold* and *dull* in Matters of Religion, by Means of my old Temptation, *viz.* Ambition in my Studies.--- But thro' divine Goodneſs, a great and general *Awakening* ſpread it ſelf over the College, about the latter End of *February*, in which I was much quickned, and more abundantly engaged in Religion.

[This Awakening here ſpoken of, was at the Beginning of that extraordinary religious Commotion through the Land, which is freſh in every one's Memory. This Awakening was for a Time very great and general at *New-Haven*; and the *College* had no ſmall Share in it: That Society was greatly reformed, the Students in general became ſerious, and many of them remarkably ſo, and much engaged in the Concerns of their eternal Salvation. And however undeſirable the Iſſue of the Awakenings of that Day have appear'd in many others, there have been manifeſtly happy and abiding Effects of the Impreſſions then made on the Minds of many of the Members of that College. And by all that I can learn concerning Mr. *Brainerd*, there can be no Reaſon to doubt but that he had much of God's gracious Preſence, and of the lively Actings of true Grace, at that Time: But yet he was afterwards abundantly ſenſible, that his religious Experiences and Affections at that Time were not free from a corrupt Mixture, nor his Conduct to be acquitted from many Things that were imprudent and blameable; which he greatly lamented himſelf, and was willing that others ſhould forget, that none might make an ill Improvement of ſuch an Example. And therefore altho' in the Time of it, he kept a conſtant *Diary*, containing a very particular Account of what paſs'd from Day to Day, for the next thirteen Months, from the latter End of *January*, 1740,41. forementioned, in two ſmall Books, which he called the two firſt Volumes of his Diary, next following the Account before given of his Convictions, Converſion, and conſequent Comforts; yet, when he lay on his Death-Bed, he gave Order (unknown to me, 'till after his Death) that theſe two Volumes ſhould be deſtroyed, and in the Beginning of the third Book of his Diary, he wrote thus, (by the Hand of another, he not being able to write himſelf) "The two "preceeding Volumes, immediately following the Account of "the Author's Converſion, are loſt. If any are deſirous to know "how the Author lived, in general, during that Space of Time, "let them read the firſt thirty Pages of this Volume; where "they will find ſomething of a Specimen of his ordinary Man-

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"ner of living, through that whole Space of Time, which was "about 13 Months; excepting that here he was more refined "from some *Imprudencies* and *indecent Heats*, than there; but "the Spirit of Devotion running through the whole, was the "same."

It could not be otherwise than that One whose Heart had been so prepared and drawn to God, as Mr. *Brainerd*'s had been, should be mightily enlarged, animated and engaged, at the Sight of such an Alteration made in the College, the Town and Land, and so great an Appearance of Men's reforming their Lives, and turning from their Profaneness and Immorality, to Seriousness and Concern for their Salvation, and of Religion's reviving and flourishing almost every where. But as an intemperate imprudent Zeal, and a Degree of Enthusiasm soon crept in, and mingled it self with that Revival of Religion; and so great and general an Awakening being quite a new Thing in the Land, at least as to all the living Inhabitants of it; neither People nor Ministers had learn'd thoroughly to distinguish between solid Religion and its delusive Counterfeits; even many Ministers of the Gospel, of long standing and the best Reputation, were for a Time overpowered with the glaring Appearances of the latter: And therefore surely it was not to be wondered at, that young *Brainerd*, but a Sophimore at College, should be so; who was not only young in Years, but very young in Religion and Experience, and had had but little Opportunity for the Study of Divinity, and still less for Observation of the Circumstances and Events of such an extraordinary State of Things: A Man must divest himself of all Reason, to make strange of it. In these disadvantagious Circumstances, *Brainerd* had the Unhappiness to have a Tincture of that intemperate indiscreet Zeal, which was at that Time too prevalent; and was led, from his high Opinion of others that he looked upon better than himself, into such Errors as were really contrary to the habitual Temper of his Mind. One Instance of his Misconduct at that Time, gave great Offence to the Rulers of the College, even to that Degree that they expell'd him the Society; which it is necessary should here be particularly related, with it's Circumstances.

In the Time of the Awakening at College, there were several religious Students that associated themselves one with another for mutual Conversation and Assistance in spiritual Things, who were wont freely to open themselves one to another, as special

and intimate Friends: *Brainerd* was one of this Company. And it once happened, that he and two or three more of these his intimate Friends were in the Hall together, after Mr. *Whittelsey*, one of the Tutors, had been to Prayer there with the Scholars; no other Person now remaining in the Hall, but *Brainerd* and these his Companions. Mr. *Whittelsey* having been unusually pathetical in his Prayer, one of *Brainerd*'s Friends on this Occasion asked him what he thought of Mr. *Whittelsey*; He made Answer, *He has no more Grace than this Chair.* One of the Freshmen happening at that Time to be near the Hall (tho' not in the Room) over-heard those Words of his; tho' he heard no Name mention'd, and knew not who the Person was, which was thus censured: He informed a certain Woman that belonged to the Town, withal telling her his own Suspicion, *viz.* that he believ'd *Brainerd* said this of some one or other of the Rulers of the College. Whereupon she went & informed the Rector, who sent for this Freshman and examined him; and he told the Rector the Words that he heard *Brainerd* utter, and informed him who were in the Room with him at that Time. Upon which the Rector sent for them: They were very backward to inform against their Friend, of that which they look'd upon as private Conversation, and especially as none but they had heard or knew of whom he had uttered those Words; yet the Rector compell'd them to declare what he said, and of whom he said it.--- *Brainerd* look'd on himself greatly abused in the Management of this Affair; and thought, that what he said in private, was injuriously extorted from his Friends, and that then it was injuriously required of him (as it was wont to be of such as had been guilty of some open notorious Crime) to make a publick Confession, and to humble himself before the whole College in the Hall, for what he had said only in private Conversation.---- He not complying with this Demand, and having gone once to the separate Meeting at *New-Haven*, when forbidden by the Rector, and also having been accused by one Person of saying concerning the Rector, that he wondered he did not expect to drop down dead for fining the Scholars who followed Mr. *Tennent* to *Milford*, tho' there was no Proof of it (and Mr. *Brainerd* ever profes's'd that he did not remember his saying any Thing to that Purpose) for these Things he was expell'd the College.

Now, how far the Circumstances and Exigences of that Day might justify such great Severity in the Governors of the College, I will not undertake to determine; it being my Aim, not to bring

bring Reproach on the Authority of the College, but only to do Juſtice to the Memory of a Perſon who I think to be eminently one of thoſe whoſe *Memory is bleſſed.* --- The Reader will ſee, in the Sequel of the Story of Mr. *Brainerd*'s Life, ‡ what his own Thoughts afterwards were of his Behaviour in theſe Things, and in how Chriſtian a Manner he conducted himſelf, with Reſpect to this Affair; tho' he ever, as long as he lived, ſuppoſed himſelf much abuſed, in the Management of it, and in what he ſuffer'd in it.

His Expulſion was in the Winter *Anno* 1741,2. while he was in his third Year in College.]

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‡ Particularly under the Date, *Wedneſday*, Sept. 14. 1743.

PART

PART II.

From about the Time that he first began to devote himself more especially to the Study of Divinity, *'till he was examined and licensed to* preach, *by the Association of Ministers belonging to the Eastern District of the County of* Fairfield *in* Connecticut.

[MR. *Brainerd*, the Spring after his Expulsion, went to live with the Rev. Mr. *Mills* of *Ripton*, to follow his Studies with him, in order to his being fitted for the Work of the Ministry; where he spent the greater Part of the Time 'till the Association licensed him to preach; but frequently rode to visit the neighbouring Ministers, particularly Mr. *Cooke* of *Stratfield*, Mr. *Graham* of *Southbury*, and Mr. *Bellamy* of *Bethlehem*.

Here (at Mr. *Mills*'s) he began the third Book of his Diary, in which the Account he wrote of himself, is as follows.]

Thursday, *April* 1. 1742. I seem to be declining with Respect to my Life & Warmth in divine Things: Had not so free Access to God in Prayer, as usual of late. O that God would humble me deeply in the Dust before him. I deserve Hell every Day, for not loving my Lord more, *who has* (I trust) *loved me and given himself for me*; and every Time I am enabled to exercise any Grace renewedly, I am renewedly indebted to the God of all Grace for special Assistance. *Where then is Boasting?* Surely *it is excluded*, when we think how we are dependent on God for the Being and every Act of Grace. Oh, if ever I get to Heaven, it will be because God will, and nothing else; for I never did any thing of my self, but get away from God! My Soul will be astonished at the unsearchable Riches of divine Grace, when I arrive at the Mansions, which the blessed Saviour is gone before to prepare.

Friday,

Friday, *April* 2. In the Afternoon I felt something sweetly in secret Prayer, much resigned, calm and serene. What are all the Storms of this lower World, if *Jesus* by his Spirit does but come *walking on the Seas!* ---Some Time past, I had much Pleasure in the Prospect of the *Heathens* being brought home to Christ, and desired that the Lord would improve *me* in that Work :---But now my *Soul* more frequently desires to die, *to be with Christ*. O that my *Soul* were wrapt up in divine Love, and my longing Desires after God increased.--- In the Evening, was refresh'd in Prayer, with the Hopes of the Advancement of Christ's Kingdom in the World.

Saturday, *April* 3. Was very much amiss this Morning, and had an ill Night last Night. I thought, if God would take me to himself now, my *Soul* would exceedingly rejoyce. O that I may be always humble and resign'd to God, and that God would cause my *Soul* to be more fix'd on himself, that I may be more fitted both for doing and suffering.

Lords-Day, *April* 4. My Heart was wandring and lifeless.--- In the Evening God gave me Faith in Prayer, and made my *Soul* melt in some Measure, and gave me to taste a divine *Sweetness*.--- O my blessed God! Let me climb up near to him, and love, and long, and plead, and wrestle, and reach, and stretch after him, and for *Deliverance from the Body of Sin and Death*.--- Alas, my *Soul* mourn'd to think I should ever lose *Sight* of it's Beloved again! O *come*, *Lord* JESUS! *Amen*.

[On the Evening of the *next* Day, he complains that he seem'd to be void of all Relish of divine Things, felt much of the Prevalence of Corruption, and saw in himself a Disposition to all Manner of *Sin* ; which brought a very great Gloom on his Mind, and cast him down into the Depths of *Melancholy* ; so that he speaks of himself, as astonished, amazed, having no Comfort, being filled with Horror, seeing no Comfort in Heaven or Earth.

Tuesday, *April* 6. I walked out this Morning to the same Place where I was last Night, and felt something as I did then ; But was something relieved by reading some Passages in my Diary, and seem'd to feel as if I might pray to the great God again with Freedom ; but was suddenly struck with a Damp, from the Sense I had of my own Vileness.--- Then I cry'd to God to wash my Soul and cleanse me from my exceeding Filthiness, to give me Repentance and Pardon ; and it began to be something sweet, to pray :--- And I could think of undergoing the greatest

greateſt Sufferings in the Cauſe of Chriſt, with Pleaſure; and found my ſelf willing (if God ſhould ſo order it) to ſuffer Baniſhment from my native Land, among the *Heathen*, that I might do ſomething for their Souls Salvation, in Diſtreſſes and Deaths of any Kind.--- Then God gave me to wreſtle earneſtly for others, for the Kingdom of Chriſt in the World, and for dear Chriſtian Friends. --- I felt wean'd from the World and from my own Reputation amongſt Men, willing to be deſpiſed, and to be a gazing Stock for the World to behold.--- 'Tis impoſſible for me to expreſs how I then felt: I had not much Joy, but ſome Senſe of the Majeſty of God, which made me as it were tremble: I ſaw my ſelf mean and vile, which made me more willing that God ſhould do what he would with me; it was all infinitely reaſonable.

Wedneſday, *April* 7. I had not ſo much Fervency, but felt ſomething as I did Yeſterday-Morning, in Prayer:--- At Noon I ſpent ſome Time in ſecret, with ſome Fervency, but ſcarce any Sweetneſs: And felt very dull in the Evening.

Thurſday, *April* 8.--- Had raiſed Hopes to Day reſpecting the *Heathen*. O that God would bring in great Numbers of 'em to Jeſus Chriſt. I can't but hope I ſhall ſee that glorious Day.--Every Thing in this World ſeems exceeding vile and little to me: I look ſo to my ſelf.---I had ſome little Dawn of Comfort to Day in Prayer: But eſpecially to Night I think I had ſome Faith and Power of Interceſſion with God, was enabled to plead with God for the Growth of Grace in my ſelf; and many of the dear Children of God then lay with Weight upon my Soul. Bleſſed be the Lord. 'Tis good to wreſtle for divine Bleſſings.

Friday, *April* 9. Moſt of my Time in Morning-Devotion was ſpent without ſenſible Sweetneſs; yet I had one delightful Proſpect of arriving at the heavenly World. I am more amaz'd than ever at ſuch Thoughts; for I ſee my ſelf infinitely vile and unworthy. I feel very heartleſs and dull; and tho' I long for the Preſence of God, and ſeem conſtantly to reach towards God in Deſires, yet I can't feel that divine and heavenly Sweetneſs that I uſed to enjoy.---No poor Creature ſtands in Need of divine Grace more than I, and none abuſe it more than I have done, and ſtill do.

Saturday, *April* 10. Spent much Time in ſecret Prayer this Morning, and not without ſome Comfort in divine Things, and I hope had ſome Faith in Exerciſe: But am ſo low, and feel ſo little of the ſenſible Preſence of God, that I hardly know what to call Faith, and am made to *poſſeſs the Sins of my Youth*, and

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the dreadful Sin of my Nature, and am all Sin; I can't think, nor act, but every Motion is Sin. --- I feel some faint Hopes, that God will, of his infinite Mercy, return again with Showers of converting Grace to poor Gospel-abusing Sinners; and my Hopes of being improved in the Cause of God, which of late have been almost extinct, seem now a little revived. O that all my late Distresses and awful Apprehensions might prove but Christ's School, to make me fit for greater Service, by learning me the great Lesson of Humility.

Lord's-Day, *April* 11. In the Morning, felt but little Life, excepting that my Heart was something drawn out in Thankfulness to God for his amazing Grace and Condescension to me in past Influences and Assistances of his Spirit. ---- Afterwards had some Sweetness in the Thoughts of arriving at the heavenly World. O for the happy Day!--- After publick Worship God gave me special Assistance in Prayer; I wrestled with my dear Lord, with much Sweetness; and Intercession was made a sweet and delightful Employment to me.----In the Evening, as I was viewing the *Light in the North*, was delighted in Contemplation on the glorious Morning of the Resurrection.

Monday, *April* 12. This Morning the Lord was pleas'd to *lift up the Light of his Countenance upon me* in secret Prayer, and made the Season very precious to my Soul. And tho' I have been so depress'd of late, respecting my Hopes of future *Serviceableness* in the Cause of God; yet now I had much Encouragement respecting that Matter. I was specially assisted to intercede and plead for poor Souls, and for the Enlargement of Christ's Kingdom in the World, and for special Grace for my self, to fit me for special Services. I felt exceeding calm, and quite resign'd to God, respecting my future Improvement, *when* and *where* he pleased: My Faith lifted me above the World, and removed all those Mountains, that I could not look over of late: I thought I wanted not the Favour of Man to lean upon; for I knew Christ's Favour was infinitely better, and that it was no Matter *when*, nor *where*, nor *how* Christ should send me, nor what Trials he should still exercise me with, if I might be prepared for his Work & Will. I now found sweetly revived in my Mind the wonderful Discovery, of infinite *Wisdom* in all the Dispensations of God towards me, which I had a little before I met with my great Trial at College: every Thing appear'd full of the *Wisdom of God.*

Tuesday, *April* 13. Saw my self to be very mean and vile; wondered at those that shewed me Respect. Afterwards was

something comforted in secret Retirement, and was assisted to wrestle with God, with some Power, Spirituality and Sweetness. Blessed be the Lord, he is never unmindful of me, but always sends me needed Supplies, and from Time to Time, when I am like one dead, raises me to Life. O that I may never distrust infinite Goodness.

Wednesday, *April* 14. My Soul longed for Communion with Christ, and for the Mortification of indwelling Corruption, especially spiritual Pride. O there is a sweet Day coming, wherein *the weary will be at Rest.* My Soul has enjoyed much Sweetness this Day in the Hopes of its speedy arrival.

Thursday, *April* 15. My Desires apparently center'd in God, and I found a sensible Attraction of Soul after him, sundry Times to Day: I know *I long for GOD*, and a Conformity to his Will, in inward Purity and Holiness, ten Thousand Times more than for any Thing here below.

Friday & Saturday, *April* 16, 17. Seldom prayed without some sensible Sweetness and Joy in the Lord. Sometimes I longed much *to be dissolved and to be with Christ.* O that God would enable me to *grow in Grace* every Day. Alas, my Barrenness is such, that God might well say, *Cut it down.* --- I am afraid of a dead Heart on the Sabbath now begun: O that God would quicken me by his Grace.

Lord's-Day *April* 18. Retir'd early this Morning into the Woods for Prayer; had the Assistance of God's Spirit, and Faith in Exercise, and was enabled to plead with Fervency for the Advancement of Christ's Kingdom in the World, and to interceed for dear absent Friends. --- At Noon, God enabled me to wrestle with him, and to feel (as I trust) the Power of divine Love in Prayer. --- At Night, saw my self infinitely indebted to God, and had a View of my Short-comings: It seem'd to me, that I had done as it were nothing for God, and that I never had *lived to him* but a few Hours of my Life.

Monday, *April* 19. I set apart this Day for Fasting & Prayer to God for his Grace, especially to prepare me for the Work of the *Ministry*, to give me divine Aid and Direction in my Preparations for that great Work, and in his own Time to *send me into his Harvest.* Accordingly, in the Morning, endeavoured to plead for the divine Presence for the Day, and not without some Life. In the Forenoon, I felt a Power of Intercession for precious immortal Souls, for the Advancement of the Kingdom of my dear Lord and Saviour in the World; and withal, a most sweet Resignation, and even Consolation and Joy in the Tho'ts

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of ſuffering Hardſhips, Diſtreſſes, and even Death it ſelf, in the Promotion of it; and had ſpecial Enlargement in pleading for the Enlightning and Converſion of the poor *Heathen*. In the Afternoon, GOD *was with me of a Truth*. O 'twas bleſſed Company indeed! God enabled me ſo to agonize in Prayer, that I was quite wet with Sweat, tho' in the Shade, and the Wind cool. My Soul was drawn out very much for *the World*; I graſp'd for *Multitudes* of Souls. I think, I had more Enlargement for Sinners, than for the Children of God; tho' I felt as if I could ſpend my Life in Cries for both. I enjoyed great Sweetneſs in Communion with my dear Saviour. I think, I never in my Life felt ſuch an intire Weanedneſs from this World, and ſo much reſign'd to God in every Thing. --- O that I may always live *to*, and *upon* my bleſſed God. Amen, Amen.

Tueſday, *April* 20. This Day I am twenty-four Years of Age. O how much Mercy have I received the Year paſt! --- How often has *God cauſed his Goodneſs to paſs before me!* And how poorly have I anſwered the Vows I made this Time twelve-month, to be wholly *the Lord's*, to be forever devoted to his Service! The Lord help me to live more to his Glory for Time to come.--- This has been a ſweet, a happy Day to me: Bleſſed be God. I think, my Soul was never ſo drawn out in Interceſſion for *others*, as it has been this Night. Had a moſt fervent Wreſtle with the Lord to Night for my *Enemies*; and I hardly ever ſo longed to *live to God*, and to be altogether devoted to him; I wanted to wear out my Life in his Service and for his Glory.

Wedneſday, *April* 21. Felt much Calmneſs and Reſignation, and God again enabled me to wreſtle for Numbers of Souls, and had much Fervency in the ſweet Duty of Interceſſion. --- I enjoy of late more Sweetneſs in *Interceſſion* for others, than in any other Part of Prayer. My bleſſed Lord really let me *come near to him, and plead with him.*

[The Frame of Mind, and Exerciſes of Soul, that he expreſſes the three Days next following, Thurſday, Friday and Saturday, are much of the ſame Kind with thoſe expreſs'd the two Days paſt.]

Lord's-Day *April* 25. This Morning ſpent about two Hours in ſecret Duties, and was enabled more than ordinarily to agonize for immortal Souls; tho' it was early in the Morning, and

the Sun ſcarcely ſhined at all, yet my Body was quite wet with Sweat. Felt much preſs'd now, as frequently of late, to plead for the Meekneſs and Calmneſs of *the Lamb of God* in my Soul: Thro' divine Goodneſs felt much of it this Morning. O 'tis a ſweet Diſpoſition, heartily to forgive all *Injuries* done us; to wiſh our greateſt *Enemies* as well as we do our own Souls! Bleſſed Jeſus, may I daily be more and more conformed to Thee. At Night was exceedingly melted with divine Love, and had ſome feeling Senſe of the Bleſſedneſs of the upper World. Thoſe Words hung upon me, with much divine Sweetneſs, Pſal. lxxxiv. 7. *They go from Strength to Strength, every one of them in Zion appeareth before God.* O the *near Acceſs*, that God ſometimes gives us in our Addreſſes to him! This may well be termed *appearing before God*: 'Tis ſo indeed, in the true ſpiritual Senſe, and in the ſweeteſt Senſe.----I think I have not had ſuch Power of Interceſſion, theſe many Months, both for God's Children, and for dead Sinners, as I have had this Evening. I wiſhed and longed for *the Coming of my dear Lord*: I long'd to join the Angelick Hoſts in Praiſes, wholly free from Imperfection. O the bleſſed Moment haſtens! All I want is to be more holy, more like my dear Lord. O for Sanctification! My very Soul pants for the compleat Reſtoration of the bleſſed Image of my ſweet Saviour; that I may be fit for the bleſſed Enjoyments and Employments of the heavenly World.

Farewell, vain World; *my Soul can bid Adieu:*
My SAVIOUR's *taught me to abandon you.*
Your Charms may gratify a ſenſual Mind;
Not pleaſe a Soul wholly for GOD *deſign'd.*
Forbear t'entice, ceaſe then my Soul to call:
'Tis fix'd, through Grace; my GOD *ſhall be my* All.
While he thus lets me heavenly Glories view,
Your Beauties fade, my Heart's no Room for you.

The Lord refreſhed my Soul with many ſweet Paſſages of his Word. O the *New Jeruſalem!* My Soul longed for it. O the Song of *Moſes* and *the Lamb!* And that bleſſed Song, that no Man can learn, but they that are *redeemed from the Earth!* And the glorious *white Robes*, that were given to *the Souls under the Altar!*

Lord, I'm a Stranger *here alone;*
Earth *no true Comforts can afford:*
Yet, abſent from my deareſt One,
My Soul delights to cry, My Lord!

JESUS,

JESUS, *my Lord, my only Love,*
Poſſeſs my Soul, nor thence depart:
Grant me kind Viſits, heavenly Dove;
My God ſhall then have all my Heart.

Monday, *April* 26. Continued in a ſweet Frame of Mind; but in the Afternoon felt ſomething of ſpiritual Pride ſtirring. God was pleaſed to make it a humbling Seaſon at firſt; tho' afterwards he gave me Sweetneſs. O my Soul exceedingly longs for that bleſſed State of Perfection of Deliverance from all Sin!---At Night, God enabled me to give my Soul up to him, to caſt my ſelf upon him, to be ordered and diſpoſed of according to his ſovereign Pleaſure; and I enjoyed great Peace and Conſolation in ſo doing. My Soul took ſweet Delight in God to Night: My Thoughts freely and ſweetly centred in him. O that I could ſpend every Moment of my Life to his Glory.

Tueſday, *April* 27. Retir'd pretty early for ſecret Devotions; and in Prayer God was pleaſed to pour ſuch ineffable Comforts into my Soul, that I could do nothing for ſome Time but ſay over and over, *O my ſweet Saviour! O my ſweet Saviour! Whom have I in Heaven, but Thee? and there is none upon Earth, that I deſire beſide Thee.* If I had had a Thouſand Lives, my Soul would gladly have laid 'em all down at once to have been *with* CHRIST. My Soul never enjoyed ſo much of Heaven before; 'twas the moſt refined and moſt ſpiritual Seaſon of Communion with God I ever yet felt: I never felt ſo great a Degree of Reſignation in my Life: I felt very ſweetly all the Forenoon.---In the Afternoon I withdrew to meet with my God, but found my ſelf much declined, and God made it a humbling Seaſon to my Soul: I mourned over *the Body of Death*, that is in me: it grieved me exceedingly, that I could not pray to and praiſe God with my Heart full of divine heavenly Love.---O that my Soul might never offer any dead cold Services to my God.--- In the Evening had not ſo much ſweet divine *Love*, as in the Morning; but had a ſweet Seaſon of fervent *Interceſſion*.

Wedneſday, *April* 28. Withdrew to my uſual Place of Retirement in great Peace and Tranquillity, and ſpent about two Hours in ſecret Duties. I felt much as I did Yeſterday-Morning, only weaker and more overcome. I ſeemed to hang and depend wholly on my dear Lord; wholly wean'd from all other Dependances. I knew not what to ſay to my God, but only *lean on his Boſom*, as it were, & breathe out my Deſires after a perfect Conformity to him in all Things. Thirſting Deſires & inſatiable Longings

ings poſſeſſed my Soul, after perfect Holineſs: God was ſo precious to my Soul, that the World with all its Enjoyments was infinitely vile: I had no more Value for the Favour of Men, than for Pebbles: The LORD was my ALL; and *He* over-ruled all; which greatly delighted me. I think, my Faith and Dependance on God ſcarce ever roſe ſo high. I ſaw Him ſuch a Fountain of Goodneſs, that it ſeem'd impoſſible I ſhould diſtruſt him again, or be any Way anxious about any Thing that ſhould happen to me. I now enjoyed great Sweetneſs in praying for abſent Friends, and for the Enlargement of Chriſt's Kingdom in the World.---Much of the Power of theſe divine Enjoyments remained with me thro' the Day.--- In the Evening my Heart ſeem'd ſweetly to melt, & I truſt, was really humbled for indwelling Corruption, and I *mourned like a Dove.* I felt that all my Unhappineſs aroſe from my being a Sinner; for with Reſignation I could bid Welcome all other Trials; but Sin hung heavy upon me; for God diſcovered to me the Corruption of my Heart: ſo that I went to Bed with a heavy Heart, becauſe I was a Sinner; tho' I did not in the leaſt doubt of God's Love. O that God would *purge away my Droſs, and take away my Tin,* and make me ſeven Times refined.

Thurſday, *April* 29. Was kept off at a Diſtance from God;--but had ſome Inlargement in Interceſſion for precious Souls.

Friday, *April* 30. Was ſomething dejected in Spirit: Nothing grieves me ſo much, as that I cannot live conſtantly to God's Glory. I could bear any Deſertion or ſpiritual Conflicts, if I could but have *my Heart* all the while *burning within me* with Love to God and Deſires of his Glory: But this is impoſſible; for when I *feel* theſe, I can't be dejected in my Soul, but only *rejoyce in my Saviour,* who has delivered me from the reigning Power, and will ſhortly deliver me from the Indwelling of Sin.

Saturday, *May* 1. Was enabled to cry to God with Fervency for miniſterial Qualifications, and that God would appear for the Advancement of his own Kingdom, and that he would bring in the *Heathen* World, &c. Had much Aſſiſtance in my Studies.---This has been a profitable Week to me; I have enjoyed many Communications of the bleſſed Spirit in my Soul.

Lord's-Day, *May* 2. God was pleaſed this Morning to give me ſuch a Sight of my ſelf, as made me appear very vile in my own Eyes: I felt Corruption ſtirring in my Heart, which I could by no Means ſuppreſs: felt more and more deſerted: was exceeding weak, and almoſt ſick with my inward Trials.

Monday,

Monday, *May* 3. Had a Senſe of vile Ingratitude. In the Morning I withdrew to my uſual Place of Retirement, and mourned for my Abuſe of my dear Lord: ſpent the Day in Faſting and Prayer: God gave me much Power of wreſtling for his Cauſe and Kingdom: And it was a happy Day to my Soul. God was with me all the Day, and I was more above the World, than ever in my Life.

[Through the remaining Part of this Week, he complains almoſt every Day of Deſertion and inward Trials and Conflicts, attended with dejection of Spirit; but yet ſpeaks of Times of Relief and Sweetneſs, and daily refreſhing Viſits of the divine Spirit, affording ſpecial AſſiſtanceandComfort, and enabling, at ſome Times, to much Fervency and Enlargement in religious Duties.]

Lord's-Day, *May* 9. I think, I never felt ſo much of the curſed Pride of my Heart, as well as the Stubbornneſs of my Will before. Oh dreadful! what a vile Wretch I am! I could not ſubmit to be nothing, and to lie down in the Duſt! Oh that God would humble me in the Duſt. I felt my ſelf ſuch a Sinner, all Day, that I had ſcarce any Comfort. Oh, when ſhall I be *delivered from the Body of this Death!* I greatly fear'd, leſt thro' Stupidity and Careleſneſs I ſhould loſe the Benefit of theſe Trials. O that they might be ſanctified to my Soul. Nothing ſeemed to touch me but only this, that I was a Sinner. ---- Had Fervency and Refreſhment in ſocial Prayer in the Evening.

Monday, *May* 10. Rode to *New-Haven*; ſaw ſomeChriſtian Friends there; hadComfort in joining inPrayer with them,and hearing of the Goodneſs of God to them ſince I laſt ſaw them.

Tueſday, *May* 11. Rode from *New-Haven* to*Weathersfield*; was very dull moſt of the Day; had little Spirituality in this Journey, tho' I often longed to be alone with God; was much perplex'd with vile Thoughts; was ſometimes afraid of every Thing: But GOD was *my Helper*.--- Catch'd a little Time for Retirement in the Evening, to my Comfort and Rejoycing. Alas, I can't live in the midſt of a Tumult! I long to enjoy God alone.

Wedneſday, *May* 12. Had a diſtreſſing View of the Pride and Enmity and Vileneſs of my Heart.--- Afterwards had ſweet Refreſhment in converſing, & worſhipping God, withChriſtian Friends.

Thurſday,

Thurſday, *May* 13. Saw ſo much of the Wickedneſs of my Heart, that I longed to get away from my ſelf. I never before thought, there was ſo much ſpiritual Pride in my Soul: I felt almoſt preſs'd to Death with my own Vileneſs. Oh, what *a Body of Death* is there in me! *Lord, deliver my Soul.* I could not find any convenient Place for Retirement, and was greatly exerciſed.---Rode to *Hartford* in the Afternoon: had ſomeRefreſhment and Comfort in religious Exerciſes with Chriſtian Friends; but longed for moreRetirement. O the cloſeſt Walk with God is the ſweeteſtHeaven,that can be enjoy'd on Earth!

Friday, *May* 14. Waited on a Council of Miniſters convened at *Hartford*, and ſpread before them the Treatment I had met with from the Rector and Tutors of *Yale-College*; who thought it adviſeable to interceed for me with the Rector and Truſtees, and to intreat them to reſtore me to my former Privileges in College. † --- After this, ſpent ſome Time in religious Exerciſes with Chriſtian Friends.

Saturday, *May* 15. Rode from *Hartford* to *Hebron*; was ſomething dejected on the Road; appeared exceeding vile in my own Eyes, ſaw much Pride and Stubbornneſs in my Heart. Indeed I never ſaw ſuch a Week before, as this; for I have been almoſt ready to die with the View of the Wickedneſs of my Heart. I could not have thought I had ſuch *a Body of Death* in me. Oh that God would *deliver my Soul.*

[The three next Days (which he ſpent at *Hebron*, *Lebanon*, and *Norwich*) he complains ſtill of Dulneſs and Deſertion, and expreſſes a Senſe of his Vileneſs, and longing to hide himſelf in ſome Cave or Den of the Earth: But yet ſpeaks of ſome Intervals of Comfort and Soul-Refreſhment each Day.]

Wedneſday, *May* 19. [At *Millington*] I was ſo amazingly deſerted this Morning, that I ſeem'd to feel a Sort of Horror in my Soul. Alas, when God withdraws,what is there that can afford any Comfort to the Soul!

[Through the eight Days next following, he expreſſes more Calmneſs and Comfort, and conſiderable Life, Fervency and Sweetneſs in Religion.]

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† The Application which was then made on his Behalf, had not the deſired Succeſs.

Friday,

Friday, *May* 28. [At *New-Haven*] I think, I ſcarce ever felt ſo calm in my Life; I rejoyced in Reſignation, and giving my ſelf up to God, to be wholly and intirely devoted to him forever.

[On the three following Days, there was, by the Account he gives, a Continuance of the ſame excellent Frame of Mind, laſt expreſſed: But it ſeems not to be altogether to ſo great a Degree.]

Tueſday, *June* 1. Had much of the Preſence of God in Family-Prayer, and had ſome Comfort in Secret. I was greatly refreſhed from the Word of God, this Morning, which appear'd exceeding ſweet to me: ſome Things that appear'd myſterious, were opened to me. O that the *Kingdom* of the dear Saviour might come *with Power*, and the healing *Waters of the Sanctuary* ſpread far and wide for *the Healing of the Nations*. --- Came to *Ripton*; but was very weak: However, being viſited by a Number of young People in the Evening, I pray'd with them.

[The remaining Part of this Week, he ſpeaks of being much diverted and hindered in the Buſineſs of Religion, by great Weakneſs of Body, and neceſſary Affairs, that he had to attend, and complains of having but little Power in Religion; But ſignifies, that God hereby ſhewed him, He was like a helpleſs Infant caſt out in the open Field.]

Lord's-Day, *June* 6. --- I feel much deſerted: But all this teaches me my Nothingneſs and Vileneſs more than ever.

Monday, *June* 7. Felt ſtill powerleſs in ſecret Prayer. --- Afterwards I pray'd, and converſed, with ſome little Life. God feeds me with *Crumbs*: Bleſſed be his Name for any Thing. I felt a great Deſire, that all God's People might know how mean and little and vile I am; that they might ſee I am nothing, that ſo they may pray for me aright, and not have the leaſt Dependance upon me.

Tueſday, *June* 8. I enjoyed one ſweet and precious Seaſon this Day: I never felt it ſo ſweet to be nothing, and leſs than nothing, and to be accounted nothing.

[The three next Days he complains of Deſertion, and Want of fervency in Religion; but yet his Diary ſhews that every Day his Heart was engaged in Religion, as his great and as it were only Buſineſs.]

Saturday, *June* 12. Spent much Time in Prayer, this Morning, and enjoyed much Sweetneſs: --- Felt inſatiable Longings after God, much of the Day: I wonder'd how poor Souls do to live, that have *no God*.--- The World, with all its Enjoyments, quite vaniſhed. I ſee my ſelf very helpleſs: but I have a bleſſed GOD, to go to. I long'd exceedingly *to be diſſolved, and to be with Chriſt*, to *behold his Glory*. Oh, my weak weary Soul longs to arrive at *my Father's Houſe!*

Lord's-Day, *June* 13. Felt ſomething calm and reſigned in the publick Worſhip: At the Sacrament ſaw my ſelf very vile and worthleſs. O that I may always lie low in the Duſt. My Soul ſeemed ſteadily to go forth after GOD, in longing Deſires to live upon him.

Monday, *June* 14. Felt ſomething of the Sweetneſs of Communion with God, and the *conſtraining* Force of *his Love*: How admirably it captivates the Soul, and makes all the Deſires and Affections to center in GOD!--- I ſet apart this Day for ſecret Faſting and Prayer, to intreat God to direct and bleſs me with Regard to the great Work I have in View, of *Preaching the Goſpel*; and that the Lord would return to me and *ſhew me the Light of his Countenance*. Had little Life and Power in the Forenoon: Near the middle of the Afternoon, God enabled me to wreſtle ardently in Interceſſion for abſent Friends:---But juſt at Night, the Lord viſited me marvellouſly in Prayer; I think, my Soul never was in ſuch an Agony before: I felt no Reſtraint; for the Treaſures of divine Grace were opened to me: I wreſtled for abſent Friends, for the Ingathering of Souls, for Multitudes of poor Souls, and for many that I thought were the Children of God, perſonally, in many diſtant Places. I was in ſuch an Agony, from Sun half an Hour high, 'till near Dark, that I was all over wet with Sweat; but yet it ſeem'd to me that I had waſted away the Day, and had done nothing. Oh, my dear JESUS did *ſweat Blood* for poor Souls! I long for more Compaſſion towards them.--- Felt ſtill in a ſweet Frame, under a Senſe of divine Love and Grace; and went to Bed in ſuch a Frame, with my Heart ſet on GOD.

Tueſday, *June* 15. Had the moſt ardent Longings after GOD, that ever I felt in my Life: At Noon, in my ſecret Retirement, I could do nothing but tell my dear Lord, in a ſweet Calm, that he knew I longed for nothing but *Himſelf*, nothing but *Holineſs*; That *He* had given me theſe Deſires, and He *only* could give me the Thing deſired. I never ſeem'd to be ſo unhinged from my ſelf, and to be ſo wholly devoted to God.

My

My Heart was ſwallowed up in GOD, moſt of the Day. In the Evening I had ſuch a View of the Soul's being as it were enlarged, to contain more Holineſs, that my Soul ſeem'd ready to ſeparate from my Body, and ſtretch to obtain it. I then wreſtled in an Agony for divine Bleſſings; had my Heart drawn out in Prayer for ſome Chriſtian Friends, beyond what I ever had before.---I feel differently now from what ever I did under any ſweet Enjoyments before, more engaged to *live to GOD* for ever, and leſs pleaſed with my own Frames: I am not ſatisfied with my Frames, nor feel at all more eaſy after ſuch ſweet Strugglings than before; for it ſeems far too little, if I could always be ſo. Oh, how ſhort do I fall of my Duty in my ſweeteſt Moments!

[In his Diary for the two next Days, he expreſſes ſomething of the ſame Frame, but in a far leſs Degree. *]

Friday, *June* 18. Conſidering my great Unfitneſs for the Work of the *Miniſtry*, my preſent Deadneſs, and total Inability to do any Thing for the Glory of God that Way, feeling my ſelf very helpleſs, and at a great Loſs *what the Lord would have me to do*, I ſet apart this Day for Prayer to God, and ſpent moſt of the Day in that Duty; but amazingly deſerted, moſt of the Day: yet I found God graciouſly near, once in particular, while I was pleading for more Compaſſion for immortal Souls, my *Heart* ſeem'd to be *open'd* at once, and I was enabled to cry with great Ardency, for a few Minutes.---Oh, I was diſtreſs'd, to think, that I ſhould offer ſuch dead cold Services to the *living God!* My Soul ſeem'd to breathe after Holineſs, a Life of conſtant Devotedneſs to God. But I am almoſt loſt ſometimes in the purſuit of this Bleſſedneſs, and ready to ſink, becauſe I continually fall ſhort and miſs of my Deſire. O that the Lord would help me to hold out, yet a little while, 'till the happy Hour of Deliverance comes.

Saturday, *June* 19. Felt much diſordered; my Spirits were very low: but yet enjoyed ſome Freedom and Sweetneſs in the Duties of Religion. Bleſſed be God.

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* Here end the 30 firſt Pages of the third Volume of his Diary, which he ſpeaks of in the Beginning of this Volume (as was obſerved before) as containing a Specimen of his ordinary Manner of living, thro' the whole Space of Time, from the Beginning of thoſe two Volumes that were deſtroy'd,

Lord's-Day, *June* 20. Spent much Time alone.---My Soul longed to be holy, and reach'd after GOD; but seem'd not to obtain my Desire: I *hungred* and *thirsted*; but was not sweetly refresh'd and satisfied. My Soul hung on GOD, as my only Portion. O that I could *grow in Grace* more abundantly every Day.

[The next Day he speaks of his having Assistance in his Studies, and Power, Fervency and Comfort in Prayer.]

Tuesday, *June* 22. In the Morning, spent about two Hours in Prayer and Meditation, with considerable Delight. Towards Night, felt my Soul go out in longing Desires after God, in secret Retirement. In the Evening, was sweetly composed and resigned to God's Will; was enabled to leave my self and all my Concerns with Him, and to have my whole Dependance upon Him: my secret Retirement was very refreshing to my Soul: It appeared such a Happiness to have God for my Portion, that I had rather be any other Creature in this lower Creation, than not come to the Enjoyment of God: I had rather be a Beast, than a Man, without God, if I were to live here to Eternity. Lord, endear thy self more to me.

[In his Diary for the next seven Days, he expresses a variety of Exercises of Mind: He speaks of great Longings after God and Holiness, and earnest Desires for the Conversion of others, of Fervency in Prayer, and Power to wrestle with God, and of Composure, Comfort and Sweetness, from Time to Time; but expresses a Sense of the vile Abomination of his Heart, and bitterly complains of his Barrenness, and the pressing *Body of Death*; and says, he *saw clearly, that whatever he enjoyed, better than Hell, was free Grace*: Complains of his being exceeding low, much below the Character of a Child of God; and is sometimes very disconsolate and dejected.]

Wednesday, *June* 30. Spent this Day alone in the Woods, in Fasting and Prayer; underwent the most dreadful Conflicts in my Soul, that ever I felt, in some Respects: I saw my self so vile, that I was ready to say, *I shall now perish by the Hand of* Saul.---I thought, and almost concluded, I had no Power to stand for the Cause of God, but was almost *afraid of the shaking of a Leaf*. Spent almost the whole Day in Prayer, incessantly. I could not bear to think of Christians shewing me any Respect.

I

I almoſt deſpaired of doing any Service in the World: I could not feel any Hope or Comfort, reſpecting the *Heathen*, which uſed to afford me ſome Refreſhment in the darkeſt Hours of this Nature. I ſpent away the Day *in the Bitterneſs of my Soul.* Near Night, I felt a little better; and afterwards enjoyed ſome Sweetneſs in ſecret Prayer.

Thurſday, *July* 1. Had ſome Sweetneſs in Prayer, this Morning.---Felt exceeding ſweetly in ſecret Prayer to Night, & deſired nothing ſo ardently as that *God ſhould do with me juſt as he pleaſed.*

Friday, *July* 2. Felt compoſed in ſecret Prayer, in the Morning.--- My Deſires ſweetly aſcended to God this Day, as I was travelling: and was comfortable in the Evening. Bleſſed be God for all my Conſolations.

Saturday, *July* 3. My Heart ſeemed again to ſink. The Diſgrace I was laid under at *College*, ſeemed to damp me, as it opens the Mouths of Oppoſers. I had no Refuge but in GOD only. Bleſſed be his Name, that I may go to *Him* at all Times, and find him a *preſent Help.*

Lord's-Day, *July* 4. Had conſiderable Aſſiſtance. In the Evening, I withdrew and enjoyed a happy Seaſon in ſecret Prayer: God was pleaſed to give me the Exerciſe of Faith, and thereby brought the inviſible and eternal World near to my Soul; which appear'd ſweetly to me. I hoped, that my weary *Pilgrimage* in the World would be *ſhort*, and that it would not be long before I was brought to my heavenly Home and Father's Houſe: I was ſweetly reſigned to God's Will, to tarry his Time, to do his Work, and ſuffer his Pleaſure. I felt *Thankfulneſs* to God for all my preſſing *Deſertions* of late; for I am perſwaded, they have been made a Means of making me more humble, and much more reſign'd. I felt pleaſed, to be *little*, to be *nothing*, and to *lie in the Duſt.* I enjoy'd Life and ſweet Conſolation in pleading for the dear Children of God, and the Kingdom of Chriſt in the World: and my Soul earneſtly breathed after Holineſs and the Enjoyment of God. *O come Lord* JESUS! *Come quickly. Amen.*

[By his Diary for the remaining Days of this Week, it appears that he enjoyed conſiderable Compoſure and Tranquillity, and had Sweetneſs and Fervency of Spirit in Prayer, from Day to Day.]

Lords-Day, *July* 11. Was deſerted and exceeding dejected in the Morning.--- In the Afternoon, had ſome Life and Aſſiſtance, and felt reſigned: I ſaw my ſelf exceeding vile.

[On

[On the two next Days he expreſſes inward Comfort, Reſignation, and Strength in GOD.]

Wedneſday, *July* 14. Felt a Kind of humble reſigned Sweetneſs: Spent a conſiderable Time in Secret, giving my ſelf up wholly to the Lord.--- Heard Mr. *Bellamy* preach, towards Night: felt very Sweetly, part of the Time: Longed for nearer *acceſs to* GOD.

[The four next Days, he expreſſes conſiderable Comfort and Fervency of Spirit in Chriſtian Converſation and Religious Exerciſes.]

Monday, *July* 19. My Deſires ſeem eſpecially to be carried out after Weanedneſs from the *World*, perfect Deadneſs to it, and to be even *crucified* to all its Allurements. My Soul longs to feel it ſelf more of a *Pilgrim* and *Stranger* here below; that nothing may divert me from preſſing through the lonely Deſart, 'till I arrive at my Father's Houſe.

Tueſday, *July* 20. It was ſweet, to give away my ſelf to GOD, to be diſpoſed of at his Pleaſure; and had ſome feeling Senſe of the Sweetneſs of being a *Pilgrim on Earth*.

[The next Day, he expreſſes himſelf as determined to be wholly devoted to God; and it appears by his Diary, that he ſpent the whole Day in a moſt diligent Exerciſe of Religion, and exceeding comfortably.]

Thurſday, *July* 22. Journeying from *Southbury* to *Ripton*, called at a Houſe by the Way, where being very kindly entertain'd and refreſh'd, I was fill'd with Amazement and Shame, that God ſhould ſtir up the Hearts of any to ſhew ſo much Kindneſs to ſuch a *dead Dog* as I; was made ſenſible, in ſome Meaſure, how exceeding vile it is, not to be wholly devoted to God. I wonder'd, that God would ſuffer any of his Creatures to feed and ſuſtain me, from Time to Time.

[In his Diary for the ſix next Days, are expreſſed various Exerciſes and Experiences, ſuch as ſweet Compoſure and Fervency of Spirit in Meditation and Prayer, Weanedneſs from the World, being ſenſibly a Pilgrim and Stranger on the Earth, Engagedneſs of Mind to ſpend every Inch of Time for God, *&c.*]

Thurſday, *July*, 29. Was examined by the Aſſociation met at *Danbury*, as to my Learning, and alſo my Experiences in Religion, and received a Licence from them to preach the Goſpel of Chriſt.--- Afterwards felt much devoted to God; join'd in Prayer with one of the Miniſters, my peculiar Friend, in a convenient Place; went to Bed reſolving to live devoted to God all my Days.

PART III.

From the Time of his being licenſed to preach, by the Aſſociation, *'till he was examined in* New-York, *by the* Correſpondents *or Commiſſioners of the* SOCIETY *in* Scotland *for propagating Chriſtian Knowledge, and approved and appointed as their* Miſſionary *to the* INDIANS.

FRiday, *July* 30. 1742. Rode from *Danbury* to *Southbury*; Preach'd there from 1 *Pet.* iv. 8. Had much of the comfortable Preſence of God in the Exerciſe: I ſeem'd to have Power with God in Prayer, and Power to get hold of the Hearts of the People in Preaching.

Saturday, *July* 31. Exceeding calm and compoſed, and was greatly refreſhed and encouraged.

[It appears by his Diary, that he continued in this Sweetneſs and Tranquillity, almoſt through the whole of the next Week.]

Lord's-Day, *Aug.* 8. In the Morning felt comfortably in ſecret Prayer; my Soul was refreſh'd with the Hopes of the *Heathens* coming home to Chriſt; was much reſigned to GOD, I thought it was no Matter what became of *me*. --- Preach'd both Parts of the Day at *Bethlehem*, from *Job* xiv. 14. It was ſweet to me to meditate on *Death*. In the Evening, felt very comfortably, and cried to God fervently, in ſecret Prayer.

[It appears by his Diary, that he continued thro' the three next Days, engaged with all his Might in the Buſineſs of Religion, and in almoſt a conſtant Enjoyment of the Comforts of it.]

Thurſday

Thurſday, *Auguſt* 12. This Morning and laſt Night was exerciſed with ſore inward Trials: I had no Power to pray; but ſeemed ſhut out from God. I had in a great Meaſure loſt my Hopes of God's ſending me among the *Heathen* afar off, and of ſeeing them flock home to Chriſt. I ſaw ſo much of my helliſh Vileneſs, that I appear'd worſe to my ſelf, than any Devil: I wonder'd, that God would let me live, and wondered that People did not ſtone me, much more, that they would ever hear me preach! It ſeem'd as tho' I never could nor ſhould preach any more, yet about 9 or 10 o'Clock, the People came over, and I was forced to preach: And bleſſed be God, he gave me his Preſence and Spirit in Prayer and Preaching: So that I was much aſſiſted, and ſpake with Power from *Job* xiv. 14. Some *Indians* cry'd out in great Diſtreſs, * and all appear'd greatly concerned. After we had pray'd and exhorted them to ſeek the Lord with Conſtancy, and hired an *Engliſh* Woman to keep a Kind of *School* among them, we came away about one o'Clock, and came to *Judea*, about 15 or 16 Miles. There God was pleaſed to viſit my Soul with much Comfort. Bleſſed be the Lord for all Things I meet with.

[It appears, that the two next Days he had much Comfort, and had his Heart much engaged in Religion.]

Lords-Day, *Auguſt* 13. Felt much Comfort and Devotedneſs to God this Day. At Night, it was refreſhing, to get alone with God and *pour out my Soul*. O, who can conceive of the Sweetneſs of Communion with the bleſſed God, but thoſe that have Experience of it! Glory to God forever, that I may taſte Heaven below.

Monday, *Auguſt* 16. Had ſome Comfort in ſecret Prayer, in the Morning:--- Felt ſweetly ſundry Times in Prayer this Day: But was much perplexed in the Evening with vain Converſation.

Tueſday, *Auguſt* 17. Exceedingly depreſs'd in Spirit. It cuts and wounds my Heart, to think how much *Self-Exaltation, Spiritual Pride, & Warmth of Temper*, I have *formerly* had intermingled with my Endeavours to promote God's Work: And ſometimes I long to lie down at the Feet of Oppoſers, and confeſs what a poor imperfect Creature I have been and ſtill am.--- Oh, the

* It was in a Place near *Kent*, in the Weſtern Borders of *Connecticut*, where there is a Number of *Indians*.

Lord

Lord forgive me, and make me for the future *wise as a Serpent* and *harmless as a Dove.*---Afterwards enjoy'd considerable Comfort and Delight of Soul.

Wednesday, *August* 18. Spent most of this Day in Prayer and Reading.--- I see so much of my own extream Vileness, that I feel ashamed and guilty before God and Man: I look, to my self, like the vilest Fellow in the Land: I wonder, that God stirs up his People to be so kind to me.

Thursday, *August* 19. This Day, being about to go from Mr. *Bellamy*'s at *Bethlehem*, where I had resided some Time, pray'd with him, and two or three other Christian Friends, and gave our selves to God with all our Hearts, to be his for ever: Eternity look'd very near to me, while I was praying. If I never should see these Christians again in this World, it seem'd but a few Moments before I should meet 'em in another World.--Parted with them sweetly.

Friday, *August* 20. I appeared so vile to my self, that I hardly dared to think of being seen, especially on Account of spiritual Pride. However, to Night, I enjoyed a sweet Hour alone with God [at *Ripton*] I was lifted above the Frowns and Flatteries of this lower World, had a sweet Relish of heavenly Joys, and my Soul did as it were get into the eternal World, and really taste of Heaven. I had a sweet Season of Intercession for dear Friends in Christ; and God helped me to cry fervently for *Zion*. Blessed be God for this Season.

Saturday, *August* 21. Was much perplex'd, in the Morning.--Towards Noon enjoyed more of God in secret, was enabled to see that it was best to throw my self into the Hands of God, to be disposed of according to his Pleasure, and rejoyced in such Thoughts. In the Afternoon, rode to *New-Haven*; was much confused all the Way.--- Just at Night, underwent such a dreadful Conflict, as I have scarce ever felt. I saw my self exceeding vile and unworthy; so that I was guilty, and ashamed, that any Body should bestow any Favour on me, or shew me any Respect.

Lord's-Day, *August* 22. In the Morning, continued still in Perplexity.--- In the Evening, enjoyed that Comfort that seem'd to me sufficient to over-ballance all my late Distresses. I saw, that God is the only Soul-satisfying Portion, and I really found Satisfaction in him: My Soul was much enlarged in sweet Intercession for my Fellow-Men every where, and for many Christian Friends, in particular, in distant Places.

Monday, *August* 23. Had a sweet Season in secret Prayer: The Lord drew near to my Soul, and filled me with Peace and divine Consolation. O, my Soul tasted the Sweetness of the upper World; and was sweetly drawn out in Prayer for the World, that it might come home to Christ! Had much Comfort in the Thoughts and Hopes of the Ingathering of the *Heathen*; was greatly assisted in Intercession for Christian Friends.

[He continued still in the same Frame of Mind the next Day, but in a lesser Degree.]

Wednesday, *August* 25. In Family-Prayer, God helped me to climb up near Him, so that I scarce ever got nearer.

[The four next Days, he appears to have been the Subject of Desertion, and of Comfort and Fervency in Religion, interchangeably, together with a Sense of Vileness and Unprofitableness.]

Monday, *August* 30. Felt something comfortably in the Morning; conversed sweetly with some Friends; was in a serious composed Frame; pray'd at a certain House with some Degree of Sweetness. Afterwards, at another House, pray'd privately with a dear Christian Friend or two; and I think, I scarce ever launch'd so far into the eternal World, as then; I got so far out on the broad Ocean, that my Soul with Joy triumphed over all the Evils on the Shores of Mortality. I think, Time and all its gay Amusements and cruel Disappointments, never appeared so inconsiderable to me before: I was in a sweet Frame; I saw myself nothing, and my Soul reach'd after God with inexpressible Desire. O! I saw what I owed to God, in such a Manner, as I scarce ever did: I knew, I had never lived a Moment to him, as I should do: Indeed it appeared to me, I had never done any Thing in Christianity: My Soul longed with a vehement Desire to *live to GOD*.---In the Evening, sung and pray'd with a Number of Christians: Felt *the Powers of the World to come*, in my Soul, in Prayer. Afterwards pray'd again privately, with a few Christian or two, and found the Presence of God; was sometime [illegible] in my secret Retirement; felt my Unworthiness, because I was not wholly swallowed up in God.

[He was in a sweet Frame great Part of the next Day.]

Wednesday,

Wednesday, *Septemb.* 1. --- Went to *Judea*, to the Ordination of Mr. *Judd*. Dear Mr. *Bellamy* preach'd from Matth. xxiv. 46. *Blessed is that Servant &c.* I felt very solemn, and very sweetly, most of the Time; had my Thoughts much on that Time when *our Lord will come*; that Time refreshed my Soul much; only I was afraid, I should not be found *faithful*, because I have so vile a Heart. My Thoughts were much in Eternity, where I love to dwell. Blessed be God for this solemn Season.--- Rode home to Night with Mr. *Bellamy*; felt something sweetly on the Road; conversed with some Friends 'till it was very late, and then retired to Rest in a comfortable Frame.

Thursday, *September* 2. About two in the Afternoon, I preach'd from *John* vi. 67. And God assisted me in some comfortable Degree; but more especially in my first Prayer; my Soul seemed then to launch quite into the eternal World, and to be as it were separated from this lower World.--- Afterwards preach'd again from *Isaiah* v. 4. God gave me some Assistance; But I saw my self a poor Worm.

[On Friday, *September* 3. He complains of having but little Life in the Things of God, the former Part of the Day, but afterwards speaks of Sweetness and Enlargement.]

Saturday, *September* 4. Much out of Health, and exceedingly depress'd in my Soul, and was at an awful Distance from God.--- Towards Night, spent some Time in profitable Thoughts on *Rom.* viii. 2.--- Near Night, had a very sweet Season in Prayer; God enabled me to wrestle ardently for the Advancement of the Redeemer's Kingdom; pleaded earnestly for my own dear Brother *John*, that God would make him more of a Pilgrim and Stranger on the Earth, and fit him for singular Serviceableness in the World; and my Heart sweetly exulted in the Lord, in the Thoughts of any Distresses that might alight on him or me, in the Advancement of Christ's Kingdom. --- 'Twas a sweet and comfortable Hour unto my Soul, while I was indulged Freedom to plead, not only for my self, but for many other Souls.

Lord's-Day, *September* 5. Preach'd all Day: was something strengthen'd & assisted in the Afternoon; more especially in the Evening: had a Sense of my unspeakable Short-comings in all my Duties. I found, alas! that I had never lived to God in my Life.

Monday, *Septemb.* 6. Was informed, that they only waited for an Opportunity to apprehend me for Preaching at *New-Haven* lately, that so they might imprison me: This made me more solemn and serious, and to quit all Hopes of the World's Friendship: It brought me to a further Sense of my Vileness, and just Desert of this, and much more, from the Hand of God, tho' not from the Hand of Man: Retired into a convenient Place in the Woods, and spread the Matter before God.

Tuesday, *Septemb.* 7. Had some Relish of divine Things in the Morning. Afterwards felt more barren and melancholy. Rode to *New-Haven*, to a Friend's House at a Distance from the Town; that I remain undiscovered, and yet have Opportunity to do Business privately with Friends, which come to *Commencement.*

Wednesday, *Septemb.* 8. Felt very sweetly, when I first rose in the Morning. In Family-Prayer, had some Enlargement, but not much Spirituality, 'till Eternity came up before me and look'd near; I found some Sweetness in the Thoughts of bidding a dying Farewell to this tiresom World: Tho' sometime ago I reckon'd upon seeing my dear Friends at *Commencement*, yet being now denied the Opportunity, for fear of Imprisonment, I felt totally resign'd, and as contented to spend this Day alone in the Woods, as I could have done, if I had been allowed to go to Town. Felt exceedingly wean'd from the World to Day.--- In the Afternoon discoursed something on some divine Things with a dear Christian Friend, whereby we were both refreshed. Then I pray'd, with a sweet Sense of the Blessedness of Communion with GOD: I think, I scarce ever enjoyed more of GOD in any one Prayer. O it was a blessed Season indeed to my Soul! I knew not that ever I saw so much of my own Nothingness in my Life; never wondered so, that God allowed me to preach his Word; never was so astonished as now.---This has been a sweet and comfortable Day to my Soul: Blessed be God.--- Pray'd again with my dear Friend, with something of the divine Presence.--- I long to be wholly conformed to God, and transformed into his Image.

Thursday, *Septemb.* 9. Spent much of the Day alone: Enjoyed the Presence of God in some comfortable Degree: was visited by some dear Friends, and pray'd with them: Wrote sundry Letters to Friends; felt Religion in my Soul while writing: Enjoyed some sweet Meditations on some Scriptures.--- In the Evening, went very privately into Town, from the Place of my Residence at the Farms, and conversed with some dear Friends; felt sweetly in singing Hymns with them; and made my Escape

to

to the Farms again, without being discovered by any Enemies, as I knew of. Thus the Lord preserves me continually.

Friday, *September* 10. Longed with intense Desire after God: my whole Soul seem'd impatient to be Conformed to him, and to become *Holy, as he is Holy.*--- In the Afternoon, pray'd with a dear Friend privately, and had the Presence of God with us; our Souls united together to reach after a blessed Immortality, to be unclothed of *the Body of Sin and Death*, and to enter the blessed World, where *no unclean Thing enters.* O, with what intense Desire did our Souls long for that blessed Day, that we might be freed from Sin, and forever live *to* and *in* our God!--- In the Evening, took leave of that House; But first kneel'd down and prayed; *The Lord was of a Truth in the midst of us*; 'twas a sweet parting Season; felt in my self much Sweetness and Affection in the Things of God. Blessed be God for every such divine Gale of his Spirit, to speed me on in my Way to the *New Jerusalem!*--- Felt some Sweetness afterwards, and spent the Evening in Conversation with Friends, and pray'd with some Life, and retired to Rest very late.

[The five next Days, he appears to have been in an exceeding comfortable, sweet Frame of Mind, for the most Part, and to have been the Subject of the like heavenly Exercises as are often expressed in preceeding Passages of his Diary; such as having his Heart much engaged for God, wrestling with God in Prayer with Power and Ardency, enjoying at Times, sweet Calmness and Composure of Mind, giving himself up to God to be his forever, with great Complacence of Mind, being wholly resigned to the Will of God, that God might do with him what he pleased, longing well to improve Time, having the eternal World as it were brought nigh, longing after God and Holiness, earnestly desiring a compleat Conformity to him, and wondring how poor Souls do to exist without God.]

Thursday, *September* 16. At Night, felt exceeding sweetly: Enjoyed much of God in secret Prayer: Felt an uncommon Resignation, to *be* and *do* what God pleased. Some Days past, I felt *great Perplexity* on Account of my past Conduct: *My Bitterness*, and Want of Christian Kindness and Love, has been *very distressing* to my Soul: The Lord forgive me my *unchristian Warmth*, and want of a Spirit of Meekness.

[The

[The next Day, He ſpeaks of much Reſignation, Calmneſs and Peace of Mind, and near Views of the eternal World.]

Saturday, *Septemb.* 18. Felt ſome Compaſſion for Souls, and mourn'd I had no more. I feel much more Kindneſs, Meekneſs, Gentleneſs and Love towards all Mankind, than ever. I long to be at the Feet of my Enemies and Perſecutors. Enjoyed ſome Sweetneſs, in feeling my Soul conform'd to *Chriſt Jeſus*, and given away to him forever, in Prayer to Day.

[The next Day, he ſpeaks of much Dejection and Diſcouragement, from an Apprehenſion of his own Unfitneſs ever to do any Good in Preaching; But bleſſes God for all Diſpenſations of Providence and Grace; finding that by all God wean'd him more from the World, and made him more reſign'd.

The next ten Days, he appears to have been for the moſt Part under great Degrees of Melancholy, exceedingly dejected and diſcouraged; ſpeaks of his being ready to give up all for gone reſpecting the Cauſe of Chriſt, and exceedingly longing to die: Yet had ſome ſweet Seaſons and Intervals of Comfort, and ſpecial Aſſiſtance and Enlargement in the Duties of Religion, and in performing publick Services, and conſiderable Succeſs in them.]

Thurſday, *September* 30. Still very low in Spirits, and did not know how to engage in any Work or Buſineſs, eſpecially to *correct ſome Diſſenters among Chriſtians*; felt as tho' I had no Power to be faithful in that Regard. However towards Noon, preach'd from *Deut.* viii. 2. And was enabled with Freedom to reprove ſome Things in Chriſtians Conduct, that I thought very unſuitable and irregular; inſiſted near two Hours on this Subject.

[Through this, and the two following Weeks, he paſſed through a Variety of Exerciſes: He was frequently dejected, and felt inward Diſtreſſes; and ſometimes ſunk into the Depths of Melancholy: At which Turns, he was not exerciſed about the State of his Soul, with Regard to the Favour of God and his Intereſt in Chriſt, but about his own ſinful Infirmities, and unfitneſs for God's Service. His Mind appears ſometimes extremely depreſſed and ſunk with a Senſe of inexpreſſible Vileneſs. But in the mean Time, he ſpeaks of many Seaſons of Comfort and ſpiritual Refreſhment, wherein his Heart was encouraged and ſtrengthned in God, and ſweetly reſigned to his Will, and of ſome Seaſons

Seaſons of very high Degrees of ſpiritual Conſolation, and of his great Longings after Holineſs and Conformity to God, of his great Fear of offending God, of his Heart's being ſweetly melted in religious Duties, of his longing for the Advancement of Chriſt's Kingdom, and of his having at ſome Times much Aſſiſtance in Preaching, and of remarkable Effects on the Auditory.]

Lords-Day, *Octob.* 17. Had a conſiderable Senſe of my Helpleſneſs and Inability; ſaw that I muſt be dependent on GOD for all I want; and eſpecially when I went to the Place of publick Worſhip: I found I could not ſpeak a Word for God without his ſpecial Help and Aſſiſtance: I went into the Aſſembly trembling, as I frequently do, under a Senſe of my Inſufficiency to do any Thing in the Cauſe of God, as I ought to do.--- But it pleaſed God to afford me much Aſſiſtance, and there ſeem'd to be a conſiderable Effect on the Hearers.--- In the Evening, I felt a Diſpoſition to praiſe God for his Goodneſs to me, in ſpecial, that he had enabled me in ſome Meaſure to be faithful; and my Soul rejoyced to think, that I had thus performed the Work of one Day more, and was one Day nearer my eternal, and (I truſt) my heavenly Home. O that I might be *faithful to the Death, fulfilling as an Hireling my Day*, 'till the Shades of the Evening of Life ſhall free my Soul from the Toils of the Day! This Evening, in ſecret Prayer, I felt exceeding ſolemn, and ſuch longing Deſires after Deliverance from Sin, and after Conformity to God, as melted my Heart. Oh, I longed to be *delivered from this Body of Death!* I felt inward pleaſing Pain, that I could not be conformed to God entirely, fully and forever.--- I ſcarce ever preach without being firſt viſited with inward Conflicts and ſore Trials.--Bleſſed be the Lord for theſe Trials and Diſtreſſes, as they are bleſs'd for my humbling.

Monday, *Octob.* 18. In the Morning, felt ſome Sweetneſs, but ſtill preſs'd thro' ſome Trials of Soul. My Life is a conſtant Mixture of Conſolations and Conflicts, and will be ſo 'till I arrive at the World of Spirits.

Tueſday, *October* 19. This Morning and laſt Night, felt a ſweet Longing in my Soul after Holineſs: My Soul ſeem'd ſo to reach and ſtretch towards the Mark of perfect Sanctity, that it was ready to break with Longings.

Wedneſday, *October* 20. Exceeding infirm in Body, exerciſed with much Pain, and very lifeleſs in divine Things.--- Felt a little Sweetneſs in the Evening.

Thurſday

Thurſday, *October* 21. Had a very deep Senſe of the Vanity of the World, moſt of the Day; had little more Regard to it, than if I had been to go into Eternity the next Hour. Thro' divine Goodneſs, I felt very ſerious and ſolemn. O, I love to live on the Brink of Eternity, in my Views and Meditations! This gives me a ſweet, awful and reverential Senſe and Apprehenſion of God and divine Things, when I ſee my ſelf as it were *ſtanding before the Judgment-Seat of Chriſt.*

Friday, *October* 22. Uncommonly weaned from the World to Day: My Soul delighted to be a *Stranger and Pilgrim on the Earth*: I felt a Diſpoſition in me never to have any Thing to do with this World: The Character given of ſome of the ancient People of God, in *Heb.* xi. 13, was very pleaſing to me, *They confeſſed that they were Pilgrims & Strangers on the Earth*, by their daily Practice; and O that I could always do ſo! ---- Spent ſome conſiderable Time, in a pleaſant Grove, in Prayer and Meditation. O it is ſweet, to be thus wean'd from Friends, and from my ſelf, and dead to the preſent World, that ſo I may live wholly *to* and *upon* the bleſſed GOD! Saw my ſelf little, low, and vile, in my ſelf.---In the Afternoon, preach'd at *Bethlehem*, from *Deut.* viii. 2. and felt ſweetly both in Prayer and Preaching: God helped me to ſpeak to the Hearts of dear Chriſtians. Bleſſed be the Lord for this Seaſon: I truſt, they and I ſhall rejoyce on this Account to all Eternity.--- Dear Mr. *Bellamy* came in, while I was making the firſt Prayer (being returned Home from a Journey) and after Meeting, we walked away together, and ſpent the Evening in ſweetly converſing on divine Things, and praying together, with ſweet and tender Love to each other, and return'd to Reſt with our Hearts in a ſerious ſpiritual Frame.

Saturday, *Octob.* 23. Something perplexed and confuſed. Rode this Day from *Kinkiham* to *Sunſbury*.

Lord's-Day, *Octob.* 24. Felt ſo vile and unworthy, that I ſcarce knew how to converſe with human Creatures.

Monday, *October* 25. [At *Turkey-Hills*,] In the Evening enjoyed the divine Preſence in ſecret Prayer: It was a ſweet and comfortable Seaſon to me: *My Soul longed for God, for the living God*: Enjoyed a ſweet Solemnity of Spirit, and longing Deſire after the Recovery of the divine Image in my Soul: *Then ſhall I be ſatisfied, when I awake in GOD's Likeneſs*, and never before.

Tueſday, *October* 26. [At *West-Suffield*,] Underwent the moſt dreadful Diſtreſs, under a Senſe of my own Unworthineſs:

In

It seem'd to me, I deserved rather to be driven out of the Place, than to have any Body treat me with any Kindness, or come to hear me preach. And verily my Spirits were so depress'd at this Time, as well as at many others, that it was impossible I should treat immortal Souls with Faithfulness: I could not deal closely & faithfully with them, I felt so infinitely vile in myself. Oh, what *Dust and Ashes* I am, to think of preaching the Gospel to others! Indeed, I never can be faithful for one Moment, but shall certainly *daub with untempered Mortar*, if God don't grant me special Help.--In the Evening, I went to the Meeting-House, and it look'd to me near as easy for one to rise out of the Grave and preach, as for me. However, God afforded me some Life and Power, both in Prayer and Sermon: God was pleased to lift me up, and shew me that he could enable me to preach. O the wonderful Goodness of God to so vile a Sinner!--- Returned to my Quarters; and enjoy'd some Sweetness in Prayer alone, and mourn'd that I could not live more to God.

Wednesday, *October* 27. Spent the Forenoon in Prayer and Meditation: Was not a little concern'd about Preaching in the Afternoon: Felt exceedingly *without Strength*, and very helpless indeed: Went into the Meeting-House, ashamed to see any come to hear such an unspeakably worthless Wretch. However, God enabled me to speak with Clearness, Power, & Pungency, But there was some Noise and Tumult in the Assembly, that I did not well like, and endeavoured to bear publick Testimony against, with Moderation and Mildness, through the Current of my Discourse.---In the Evening, was enabled to be in some Measure thankful and devoted to God.

[The Frames and Exercises of his Mind, during the four next Days, were mostly very Similar to those of the two Days past; excepting Intervals of considerable Degrees of divine Peace and Consolation.

The Things express'd within the Space of the three following Days are such as these; some Seasons of Dejection, mourning for being so destitute of the Exercises of Grace, longing to be delivered from Sin, pressing after more of God, Seasons of sweet Consolation, precious and intimate Converse with God in secret Prayer, Sweetness of Christian Conversation &c.--- Within this Time he rode from *Suffield* to *Eastbury*, *Hebron*, and *Lebanon*.]

Thursday, *Novemb.* 4. [At *Lebanon*.] Saw much of my Nothingness, most of this Day; but felt concerned that I had no more

more Senſe of my Inſufficiency & Unworthineſs. O 'tis ſweet *lying in the Duſt!* But 'tis diſtreſſing, to feel in my Soul that Hell of Corruption, which ſtill remains in me.---In the Afternoon, had a Senſe of the Sweetneſs of a ſtrict cloſe & conſtant Devotedneſs to God, & my Soul was comforted with the Conſolations of God; my Soul felt a pleaſing, yet painful Concern, leſt I ſhould ſpend ſome Moments *without God.* O may I always *live to God.* --- In the Evening, was viſited by ſome Friends, and ſpent the Time in Prayer and ſuch Converſation as tended to our Edification. It was a comfortable Seaſon to my Soul: I felt an intenſe Deſire to ſpend every Moment for God.--- God is unſpeakably gracious to me continually: In Times paſt, he has given me inexpreſſible Sweetneſs in the Performance of Duty: Frequently my Soul has enjoyed much of God; but has been ready to ſay, *Lord, 'tis good to be here*; and ſo to indulge Sloth, while I have lived on the Sweetneſs of my Feelings. But of late, God has been pleaſed to keep my Soul *hungry*, almoſt continually; ſo that I have been fill'd with a Kind of a pleaſing Pain: When I really enjoy God, I feel my Deſires of him the more inſatiable, and my Thirſtings after Holineſs the more unquenchable; and the Lord will not allow me to feel as tho' I were fully ſupplied and ſatisfied, but keeps me ſtill reaching forward; and I feel barren and empty, as tho' I could not live, without more of God in me; I feel aſhamed and guilty *before* God. Oh, I ſee, *the Law is ſpiritual, but I am carnal!* I don't, I can't live to God. Oh for Holineſs! Oh for more of God in my Soul! Oh this pleaſing Pain! It makes my Soul preſs after God; the Language of it is, *Then ſhall I be ſatisfied, when I awake in GOD's Likeneſs* (Pſal. xvii. ult.) but never, never before: and conſequently I am engaged to *preſs toward the Mark*, Day by Day. O that I may feel this continual *Hunger*, and not be retarded, but rather animated by every Cluſter from *Canaan*, to reach forward in the narrow Way, for the full Enjoyment and Poſſeſſion of the heavenly Inheritance. O that I may never loiter in my heavenly Journey.

[Theſe inſatiable Deſires after God and Holineſs continued the two next Days, with a great Senſe of his own exceeding Unworthineſs, and the Nothingneſs of the Things of this World.]

Lord's-Day, *Novemb.* 7. [At *Millington.*] It ſeem'd as if ſuch an unholy Wretch as I never could arrive at that Bleſſedneſs, to be *holy, as God is holy.* At Noon, I longed for Sanctification,

and

and Conformity to God. Oh, That is THE ALL, THE ALL! The Lord help me to *preſs after GOD* for ever.

Monday, *Novemb.* 8. Towards Night, enjoyed much Sweetneſs in ſecret Prayer, ſo that my Soul longed for an Arrival in the *heavenly Country*, the bleſſed Paradiſe of God. Thro' divine Goodneſs, I have ſcarce ſeen the Day, for two Months, but *Death* has look'd ſo pleaſant to me at one Time or other of the Day, that I could have rejoyced the *preſent* ſhould be my *laſt*, notwithſtanding my preſſing inward Trials and Conflicts: And I truſt, the Lord will finally make me a *Conqueror*, *and more than ſo*; that I ſhall be able to uſe that triumphant Language, *O Death, where is thy Sting!* And *O Grave, where is thy Victory!*

[Within the next ten Days, the following Things are expreſs'd; Longing and wreſtling to be holy and to live to God; a Deſire that every ſingle Thought might be for God; feeling guilty, that his Thoughts were no more ſwallowed up in GOD; ſweet Solemnity and Calmneſs of Mind, Submiſſion and Reſignation to God, great Weanedneſs from the World, Abaſement in the Duſt, Grief at ſome vain Converſation that was obſerved, Sweetneſs from Time to Time in ſecret Prayer and in converſing and praying with Chriſtian Friends. And every Day he appears to have been greatly engaged in the great Buſineſs of Religion and living to God, without Interruption.]

Friday, *Novemb.* 19. [At *New-Haven*] Receiv'd a Letter from the Rev. Mr. *Pemberton* of *New-York*, deſiring me ſpeedily to go down thither, and conſult about the *Indian* Affairs in thoſe Parts, and to meet certain Gentlemen there, that were intruſted with thoſe Affairs: My Mind was inſtantly ſeiz'd with Concern; ſo I retired with two or three Chriſtian Friends, and prayed; and indeed it was a ſweet Time with me; I was enabled to leave my ſelf and all my Concerns with God; and taking Leave of Friends, I rode to *Ripton*, and was comforted in an Opportunity to ſee and converſe with dear Mr. *Mills*.

[In the four next following Days, he was ſometimes oppreſs'd with the Weight of that great Affair, about which Mr. *Pemberton* had written to him; but was enabled from Time to Time to *caſt his Burden on the Lord*, and to commit himſelf and all his Concerns to him: And he continued ſtill in a Senſe of the Excellency of Holineſs, and Longings after it, and earneſt Deſires of the Advancement of Chriſt's Kingdom in the World; and had from

from Time to Time ſweet Comfort in Meditation and Prayer.]

Wednesday, *Novemb.* 24. Came to *New-York*; felt ſtill much concerned about the Importance of my Buſineſs; put up many earneſt Requeſts to God for his Help and Direction; was confuſed with the Noiſe and Tumult of the City; enjoyed but little Time alone with God; but my Soul longed after Him.

Thurſday, *Novemb.* 25. Spent much Time in Prayer and Supplication: Was examined by ſome Gentlemen, of my Chriſtian Experiences, and my Acquaintance with Divinity, and ſome other Studies, in order to my Improvement in that important Affair of Goſpellizing the Heathen; ‖ Was made ſenſible of my great Ignorance and Unfitneſs for publick Service: I had the moſt abaſing Thoughts of my ſelf, I think, that ever I had; I thought my ſelf the worſt Wretch that ever lived: it hurt me & pained my very Heart, that any Body ſhould ſhew me any Reſpect: Alas! methought, how ſadly they are deceived in me; how miſerably would they be diſappointed, if they knew my Inſide! Oh my Heart! --- And in this depreſs'd Condition, I was forced to go and preach to a conſiderable Aſſembly, before ſome grave and learned Miniſters; but felt ſuch a Preſſure from a Senſe of my Vileneſs, Ignorance & Unfitneſs to appear in Publick, that I was almoſt overcome with it; my Soul was grieved for the Congregation, that they ſhould ſit there to hear ſuch a *dead Dog* as I preach; I thought my ſelf infinitely indebted to the People, and longed that God would reward them with the Rewards of his Grace.--- I ſpent much of the Evening alone.

‖ Theſe Gentlemen that examined Mr. *Brainerd*, were the Correſpondents, in *New-York*, *New-Jerſey* and *Pennſilvania*, of the honourable Society in *Scotland* for propagating Chriſtian Knowledge; to whom was committed the Management of their Affairs in thoſe Parts, and who were now met at *New-York*.

PART

PART IV.

From the Time of his Examination by the Correſpondents *of the Society for propagating Chriſtian Knowledge, and being appointed their* Miſſionary, *to his firſt Entrance on the Buſineſs of his Miſſion among the* Indians *at* Kaunaumeek.

FRiday, *Novemb.* 26. Had ſtill a Senſe of my great Vileneſs, and endeavoured as much as I could to keep alone. Oh, what a Nothing, what Duſt and Aſhes am I! Enjoy'd ſome Peace and Comfort in ſpreading my Complaints before the God of all Grace.

Saturday, *Novemb.* 27. Committed my Soul to God with ſome Degree of Comfort; left *New-York* about nine in the Morning; came away with a diſtreſſing Senſe ſtill of my unſpeakable Unworthineſs. Surely I may well love all my Brethren; for none of them all is ſo vile as I; whatever they do outwardly, yet it ſeems to me none is conſcious of ſo much Guilt before God. Oh my Leanneſs, my Barrenneſs, my Carnality, and paſt Bitterneſs, & Want of a Goſpel-Temper! Theſe Things oppreſs my Soul.---Rode from *New-York*, thirty Miles, to *White Plains*, and moſt of the Way continued lifting up my Heart to God for Mercy and purifying Grace; and ſpent the Evening much dejected in Spirit.

[The three next Days, he continued in this Frame, in a great Senſe of his own Vileneſs, with an evident Mixture of Melancholy, in no ſmall Degree; but had ſome Intervals of Comfort and God's ſenſible Preſence with him.]

Wedneſday, *Decemb.* 1. My Soul breath'd after God, in ſweet ſpiritual and longing Deſires of Conformity to him; my Soul was brought to reſt it ſelf and all on his rich Grace, and felt

felt Strength and Encouragement to do or ſuffer any Thing that divine Providence ſhould allot me.---Rode about twenty Miles, from *Stratfield* to *Newtown*.

[Within the Space of the next nine Days, he went a Journey from *Newton* to *Haddam*, his Native Town; and after ſtaying there ſome Days, returned again into the Weſtern Part of *Connecticut*, & came to *Southbury*. In his Account of the Frames and Exerciſes of his Mind, during this Space of Time, are ſuch Things as theſe; Frequent Turns of Dejection, a Senſe of his Vileneſs, Emptineſs, and an unfathomable Abyſs of deſperate Wickedneſs in his Heart, attended with a Conviction that he had never ſeen but little of it; bitterly mourning over his Barrenneſs, being greatly grieved that he could not live to God, to whom he owed his all *ten Thouſand Times*; crying out, *My Leanneſs, my Leanneſs!* A Senſe of the Meetne[illegible] Suitableneſs of his lying in the Duſt beneath God's Feet, Fervency and Ardour in Prayer, longing to live to God, a being afflicted with ſome impertinent trifling Converſation that he heard; but enjoying Sweetneſs in Chriſtian Converſation.]

Saturday, *Decemb.* 11. Converſed with a dear Friend, to whom I had Thought of giving a liberal Education, and being at the whole Charge of it, that he might be fitted for the Goſpel-Miniſtry. * I acquainted him with my Thoughts in that Matter, and ſo left him to conſider of it, 'till I ſhould ſee him again. Then

* Mr. *Brainerd* having now undertaken the Buſineſs of a Miſſionary to the *Indians*, and expecting in a little Time to leave his native Country, to go among the Savages, into the Wilderneſs, far diſtant, and ſpend the Remainder of his Life among them, and having ſome Eſtate left him by his Father, and thinking he ſhould have no Occaſion for it among them, (tho' afterwards, as he told me, he found himſelf miſtaken) he ſet himſelf to think which Way he might ſpend it moſt to the Glory of God; & no Way preſenting to his Thoughts, wherein he could do more Good with it, than by being at the Charge of educating ſome young Perſon for the Miniſtry, that appear'd to be of good Abilities and well diſpoſed, he pitched upon this Perſon here ſpoken of, to this End; who accordingly was ſoon put to Learning; and Mr. *Brainerd* continued to be at the Charge of his Education from Year to Year, ſo long as he (Mr. *Brainerd*) lived, which was 'till this young Man was carried through his third Year in College.

I rode to *Bethlehem*, and so came to Mr. *Bellamy's* Lodgings; spent the Evening with him in sweet Conversation and Prayer: We recommended the important Concern before mentioned (of sending my Friend to College) unto the God of all Grace. Blessed be the Lord for this Evening's Opportunity together.

Lord's-Day, *Decemb.* 12. I felt, in the Morning, as if I had little or no Power either to pray or preach, and felt a distressing Need of divine Help: I went to Meeting trembling: But it pleased God to assist me in Prayer & Sermon: I think, my Soul scarce ever penetrated so far into the immaterial World, in any one Prayer that ever I made, nor were my Devotions ever so much refined, and free from gross Conceptions, & Imaginations framed from beholding material Objects. I preach'd with some Sweetness, from *Math.* vi. 33. *But seek ye first* &c. And in the Afternoon from *Rom.* xv. 30. *And now I beseech you, Brethren*, &c. There was much Affection in the Assembly. This has been a sweet Sabbath to me; and blessed be God, I have Reason to think, that my Religion is become more refined and spiritual, by Means of my late inward Conflicts. *Amen!* May I always be willing that God should use his own Methods with me.

Monday, *Decemb.* 13. Join'd in Prayer with Mr. *Bellamy*; and found Sweetness and Composure in parting with him, who went a Journey. Enjoy'd some Sweetness through the Day, and just at Night rode down to *Woodbury*.

Tuesday, *Decemb.* 14. Some Perplexity hung on my Mind: was distress'd, last Night and this Morning, for the Interest of *Zion*, especially on Account of the *false Appearances of Religion*, that do but rather breed Confusion, especially in some Places. I cried to God for Help, to enable me to bear Testimony against those Things, which instead of promoting, do but hinder the Progress of vital Piety. In the Afternoon, rode down to *Southbury*, and conversed again with my Friend about the important Affair of his following the Work of the Ministry; and he appear'd much inclined to devote himself to that Work, if God should succeed his Attempts to qualify himself for so great a Work. In the Evening, I preach'd from 1 *Thes.* iv. 8. And endeavoured, tho' with Tenderness, to undermine false Religion. The Lord gave me some Assistance; but however, I seem'd so vile, I was ashamed to be seen when I came out of the Meeting-House.

Wednesday, *Decemb.* 15. Enjoyed something of God to Day, both in secret and social Prayer; but was sensible of much Barrenness, and Defect in Duty, as well as my Inability to help myself

self for the Time to come, or to perform the Work and Business I have to do. Afterwards, felt much of the Sweetness of Religion, and the Tenderness of the Gospel-Temper: was far from Bitterness, and found a dear Love to all Mankind, and was afraid of scarcely any Thing so much as lest some Motion of Anger or Resentment should some Time or other creep into my Heart. Had some comforting Soul-Refreshing Discourse with some dear Friends, just as we took our Leave of each other, and supposed it might be likely we should not meet again 'till we came to the eternal World. * But I doubt not, thro' Grace, but that some of us shall have a happy Meeting there, and bless God for this Season, as well as many others. Amen.

Thursday, *Decemb.* 16. Rode down to *Darby*; had some sweet Thoughts, on the Road: My Thoughts were very clear, especially on the Essence of our Salvation by Christ, from those Words, *Thou shalt call his Name Jesus*, &c.

Friday, *Decemb.* 17. Spent much Time in sweet Conversation on spiritual Things with dear Mr. *Humphreys*. Rode to *Ripton*; spent some Time in Prayer with dear Christian Friends.

Saturday, *Decemb.* 18. Spent much Time in Prayer in the Woods: seem'd raised above the Things of the World: my Soul was strong in the Lord of Hosts: But was sensible of great Barrenness.

Lord's-Day, *Decemb.* 19. At the Sacrament of the Lord's Supper, seem'd strong in the Lord; and the World with all its Frowns & Flatteries in a great Measure disappear'd, so that my Soul had nothing to do with them; and I felt a Disposition to be wholly and forever the Lord's.--- In the Evening, enjoyed something of the divine Presence; Had a humbling Sense of my Vileness, Barrenness, and Sinfulness. Oh, it wounded me, to think of the Misimprovement of Time! *God be merciful to me a Sinner.*

Monday, *Decemb.* 20. Spent this Day in Prayer, Reading, and Writing; and enjoyed some Assistance, especially in correcting some Thoughts on a certain Subject; but had a mournful Sense of my Barrenness.

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* It had been determined by the Commissioners, who employed Mr. *Brainerd* as a Missionary, that he should go as soon as might be conveniently, to the *Indians* living near the Forks of *Delaware* River in *Pensylvania* and the *Indians* on *Susquehanneh* River; which being far off where he would be exposed to many Hardships [illegible] Dangers. This was the Occasion of his taking [illegible] Leave in this Manner.

Tuesday, *Decemb.* 21. Had a Sense of my Insufficiency for any publick Work and Business, as well as to live to God. I rode over to *Derby*, and preach'd there: It pleased God to give me very sweet Assistance and Enlargement, and to enable me to speak with a soft and tender Power and Energy.--- We had afterwards a comfortable Evening in Singing and Prayer: God enabled me to pray with as much Spirituality and Sweetness as I have done for some Time: My Mind seem'd to be uncloathed of Sense and Imagination, and was in a Measure let into the immaterial World of Spirits. This Day and Evening was, I trust, thro' infinite Goodness made very profitable to a Number of us, to advance our Souls in Holiness and Conformity to God: The Glory be to Him forever: *Amen.* How blessed 'tis to grow more and more like God!

Wednesday, *Decemb.* 22. Enjoyed some Assistance in Preaching at *Ripton*; but my Soul mourned within me for my Barrenness.

Thursday, *Decemb.* 23. Enjoy'd, I trust, something of God this Morning in Secret. Oh how divinely sweet is it to come into the Secret of his Presence, & abide in his Pavilion!---Took an affectionate Leave of Friends, not expecting to see Them again for a very considerable Time, if ever in this World. Rode with Mr. *Humphreys* to his House at *Derby*; spent the Time in sweet Conversation; my Soul was refresh'd and sweetly melted with divine Things. Oh that I was always consecrated to God. Near Night, I rode to *New-Haven*, and there enjoyed some Sweetness in Prayer and Conversation, with some dear Christian Friends: My Mind was sweetly serious and composed: But alas, I too much lost the Sense of divine Things!

[He continued much in the same Frame of Mind, and in like Exercises, the two following Days.]

Lord's-Day, *Decemb.* 26. Felt much Sweetness and Tenderness in Prayer, especially my whole Soul seem'd to love my worst Enemies, and was enabled to pray for those that are Strangers and Enemies to God with a great Degree of Softness and pathetick Fervour. In the Evening, rode from *New-Haven* to *Branford*, after I had kneel'd down and pray'd with a Number of dear Christian Friends in a very retired Place in the Woods, and so parted.

Monday, *Decemb.* 27. Enjoyed a precious Season indeed; had a sweet melting Sense of divine Things, of the pure Spirituality

of the Religion of Chriſt Jeſus. In the Evening, I preach'd from *Matth.* vi. 33. with much Freedom, and ſweet Power and Pungency: The Preſence of God attended our Meeting. O the Sweetneſs, the Tenderneſs I felt in my Soul! If ever I felt the Temper of Chriſt, I had ſome Senſe of it now. Bleſſed be my God, I have ſeldom enjoy'd a more comfortable and profitable Day than this. O that I could ſpend all my Time for God.

Tueſday, *Decemb.* 28. Rode from *Branford* to *Haddam*. In the Morning, my Clearneſs and Sweetneſs in divine Things continued; but afterwards my ſpiritual Life ſenſibly declined.

[The next twelve Days, he was for the moſt Part extreamly dejected, diſcouraged and diſtreſſed, and was evidently very much under the Power of Melancholy; and there are from Day to Day moſt bitter Complaints of exceeding Vileneſs, Ignorance, Corruption, an amazing Load of Guilt, Unworthineſs to creep on God's Earth, everlaſting Uſeleſneſs, Fitneſs for Nothing, *&c.* and ſometimes Expreſſions even of Horror at the Thoughts of ever Preaching again. But yet in this Time of great Dejection, he ſpeaks of ſeveral Intervals of divine Help and Comfort.

[The three next Days, which were ſpent at *Hebron* and the *Crank* (a Pariſh in *Lebanon*) he had Relief, and enjoyed conſiderable Comfort.]

Friday, *Jan.* 14. 1742,3. My ſpiritual Conflicts to Day were unſpeakably dreadful, heavier than the Mountains and overflowing Floods: I ſeem'd incloſed, as it were, in Hell itſelf! I was deprived of all Senſe of God, even of the Being of a God; and that was my Miſery! I had no awful Apprehenſions of God as angry. This was Diſtreſs, the neareſt a-kin to the Damned's Torments, that I ever endured; Their Torment, I am ſure, will conſiſt much in a Privation of God, and conſequently of all Good. This taught me the abſolute Dependance of a Creature upon God the Creator, for every Crumb of Happineſs it enjoys. Oh! I feel that if there is no God, tho' I might live for ever here, and enjoy not only this, but all other Worlds, I ſhould be ten Thouſand Times more miſerable than a Toad! My Soul was in ſuch Anguiſh I could not eat, but felt as I ſuppoſed a poor Wretch would that is juſt going to the Place of Execution. I was almoſt ſwallowed up with Anguiſh, when I ſaw People gathering together to hear me preach. However, I went in that Diſtreſs to the Houſe of God, and found not much Relief in the firſt Prayer; It ſeem'd as if God would

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let loose the People upon me to destroy me, nor were the Tho'ts of Death distressing to me, like my own Vileness. But afterwards, in my Discourse from *Deut.* viii. 2. God was pleased to give me some Freedom and Enlargement, some Power and Spirituality; and I spent the Evening something comfortably.

[The two next Days, his Comfort continues, and he seems to enjoy an almost continual Sweetness of Soul in the Duties and Exercises of Religion and Christian Conversation. On Monday was a Return of the Gloom he had been under the Friday before. He rode to *Coventry* this Day, and the latter Part of the Day had more Freedom. On Tuesday he rode to *Canterbury*, and continued more comfortable.]

Wednesday, *Jan.* 19. [At *Canterbury.*] In the Afternoon preach'd the Lecture at the Meeting-House: Felt some Tenderness, and something of the Gospel-Temper: exhorted the People to love one another, and not to set up their own Frames as a Standard to try all their Brethren by. But was much press'd, most of the Day, with a Sense of my own Badness, inward Impurity, and unspeakable Corruption. Spent the Evening in loving Christian Conversation.

Thursday, *Jan.* 20. Rode to my Brother's House between *Norwich* and *Lebanon*; and preach'd in the Evening to a Number of People: enjoy'd neither Freedom nor Spirituality; but saw my self exceeding unworthy.

Friday, *Jan.* 21. Had great inward Conflicts; enjoy'd but little Comfort. Went to see Mr. *Williams* of *Lebanon*, and spent several Hours with him; and was greatly delighted with his serious, deliberate and impartial Way of Discourse about Religion.

[The next Day, he was much dejected.]

Lord's-Day, *Jan.* 23. Scarce ever felt my self so unfit to exist, as now: I saw, I was not worthy of a Place among the *Indians*, where I am going, if God permit: I thought, I should be ashamed to look them in the Face, and much more to have any Respect shewn me there. Indeed I felt my self banished from the Earth, as if all Places were too good for such a Wretch as I: I thought I should be ashamed to go among the very Savages of *Africa*; I appeared to my self a Creature fit for Nothing, neither Heaven nor Earth.--- None knows, but those that feel it, what the Soul endures that is sensibly shut out from the Presence of God: Alas, 'tis more bitter than Death!

[On Monday, he rode to *Stoningtown*, Mr. *Fiſh*'s Pariſh.--- On Tueſday he expreſſes conſiderable Degrees of ſpiritual Comfort and Refreſhment.]

Wedneſday, *Jan.* 26. Preach'd to a pretty large Aſſembly at Mr. *Fiſh*'s Meeting-Houſe: Inſiſted on Humility, & Stedfaſtneſs in keeping God's Commands, and that thro' Humility we ſhould prefer one another in Love, and not make our own Frames the Rule by which we judge others. I felt ſweetly calm and, full of brotherly Love; and never more free from Party-Spirit. I hope, ſome Good will follow, that Chriſtians will be freed from falſe Joy, and Party-Zeal, and cenſuring one another.

[On Thurſday, after conſiderable Time ſpent in Prayer and Chriſtian Converſation, he rode to *New-London*]

Friday, *Jan.* 28. Here I found ſome fallen into ſome Extravagances, too much carried away with a falſe Zeal and Bitterneſs. Oh, the Want of a Goſpel-Temper is greatly to be lamented. Spent the Evening in converſing with ſome about ſome Points of Conduct in both Miniſters and private Chriſtians; but did not agree with them; God had not *taught them with Briers and Thorns* to be of a kind Diſpoſition toward Mankind.

[On Saturday, he rode to *Eaſt-Haddam*, and ſpent the three following Days there; and in that Space of Time he ſpeaks of his feeling Weanedneſs from the World, a Senſe of the Nearneſs of Eternity, ſpecial Aſſiſtance in praying for the Enlargement of Chriſt's Kingdom, Times of ſpiritual Comfort &c.]

Wedneſday, *Feb.* 2. Preach'd my Farewell-Sermon, laſt Night, at the Houſe of an aged Man, who had been unable to attend on the publick Worſhip for ſome Time; and this Morning, ſpent the Time in Prayer, almoſt wherever I went; and having taken Leave of Friends, I ſet out on my Journey towards the *Indians*; tho' by the Way I was to ſpend ſome Time at *Eaſt-Hampton* on *Long-Iſland*, by the Leave of the Commiſſioners who employed me in the *Indian* Affair; * and being accompa-

* The Reaſon why the Commiſſioners or Correſpondents did not order Mr. *Brainerd* to go immediately to the *Indians*, and enter on his Buſineſs as a Miſſionary to them, was that the *Winter* was not judged to be a convenient Seaſon for him firſt to go out into the Wilderneſs, and enter on the Difficulties and Hardſhips he muſt there be expoſed to.

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nied by a Meſſenger from *Eaſt-Hampton*, we travelled to *Lyme*. On the Road I felt an uncommon Preſſure of Mind : I ſeem'd to ſtruggle hard for ſome Pleaſure in ſomething here below, and ſeem'd loth to give up all for gone ; but then ſaw my ſelf evidently throwing my ſelf into all Hardſhips and Diſtreſſes in my preſentUndertaking ; I thought it would be leſs difficult to lie down in the Grave : But yet I choſe to go, rather than ſtay.--- Came to *Lyme* that Night.

[He waited the two next Days for a Paſſage over theSound, and ſpent much of the Time in inward Conflicts and Dejection, but had ſome Comfort.

On Saturday, he croſs'd the Sound, landed at *Oyſter-Ponds* on *Long-Iſland*, and travelled from thence to *Eaſt-Hampton*. And the ſeven following Days he ſpent there,for the moſt Part,under extream Dejection and Gloomineſs of Mind, with great Complaints of Darkneſs, Ignorance &c. Yet his Heart appears to have been conſtantly engaged in the great Buſineſs of Religion, much concerned for the Intereſt of Religion in *Eaſt-Hampton*, and praying and labouring much for it.]

Saturday, *Feb.* 12. Enjoyed a little more Comfort, was enabled to meditate with ſome Compoſure of Mind ; and eſpecially in the Evening, found my Soul more refreſh'd in Prayer, than at any Time of late ; my Soul ſeem'd to *take hold of God's Strength*, & was comforted with hisConſolations. O how ſweet are ſome Glimpſes of divine Glory ! How ſtrengthening and quickening.

Lord's-Day, *Feb.* 13. At Noon, under a great Degree of Diſcouragement ; knew not how it was poſſible for me to preach in the Afternoon, was ready to give up all for gone ; but God was pleaſed to aſſiſt me in ſome Meaſure. In the Evening, my Heart was ſweetly drawn out after God, and devoted to him.

[The next Day,he had Comfort and Dejection intermingled.]

Tueſday, *Feb.* 15. Early in the Day I felt ſome Comfort, afterwards I walked into a neighbouring Grove, and felt more as a Stranger on Earth, I think, than ever before ; Dead to any of the Enjoyments of the World as if I had been dead in a natural Senſe.---In the Evening, had divine Sweetneſs in ſecret Duty : God was then my Portion,and my Soul roſe above thoſe *deep Waters*, into which I have ſunk ſo low of late :--- My Soul then cried for *Zion*, and had Sweetneſs in ſo doing.

[This

[This ſweet Frame continued the next Morning ; but afterwards his inward Diſtreſs returned.]

Thurſday, *Feb.* 17. In the Morning, found my ſelf ſomething comfortable, and reſted on God in ſome Meaſure.--- Preach'd thisDay at a little Village belonging to *Eaſt-Hampton* ; and God was pleaſed to give me his gracious Preſence and Aſſiſtance, ſo that I ſpake with Freedom, Boldneſs and ſome Power. In the Evening, ſpent ſome Time with a dear Chriſtian Friend ; felt ſweetly ſerious, as on the Brink of Eternity ; my Soul enjoyed Sweetneſs in lively Apprehenſions of ſtanding before the glorious God : prayed with my dear Friend withSweetneſs,and diſcourſed with utmoſt Solemnity. And truly it was a little Emblem of Heaven it ſelf.--- I find my Soul is more refined and weaned from a Dependance on my Frames and ſpiritual Feelings.

Friday, *Feb.* 18. Felt ſomething ſweetly moſt of the Day, and found acceſs to the Throne of Grace. Bleſſed be the Lord for any Intervals of heavenly Delight and Compoſure, while I am engaged in the Field of Battle. O that I might be ſerious, ſolemn and always vigilant, while in an evil World. Had ſome Opportunity alone to Day, and found ſome Freedom in Study. O, I long to *live to* GOD.

Saturday, *Feb.* 19. Was exceeding infirm to Day, greatly troubled with Pain in my Head and Dizzineſs, ſcarce able to ſit up. However, enjoyed ſomething of God in Prayer, and performed ſome neceſſary Studies. I exceedingly long to die, and yet through divine Goodneſs have felt very willing to live, for two or three Days paſt.

Lord's-Day, *Feb.* 20. Was ſomething perplexed on Account of my Careleſneſs ; I thought I could not be ſuitably concerned about the important Work of the Day, and ſo was reſtleſs with my Eaſineſs.--- Was exceeding infirm again to Day ; but the Lord ſtrengthened me, both in the outward and inward Man, ſo that I preach'd with ſome Life and Spirituality, eſpecially in the Afternoon, wherein I was enabled to ſpeak cloſely againſt ſelfiſh Religion, that loves Chriſt for his Benefits, but not for himſelf.

[During the next Fortnight, it appears that he for the moſt Part enjoyed much ſpiritual Peace and Comfort. In his Diary for this Space of Time, are expreſſed ſuch Things as theſe ; Mourning over indwellingSin andUnprofitableneſs ; Deadneſs to the World, Longing after God and to live to his Glory, Heart-melting Deſires after his eternal Home, fix'd Reliance on God for

for his Help, Experience of much divine Assistance both in the private and publick Exercises of Religion; inward Strength and Courage in the Service of God, very frequent Refreshment, Consolation and divine Sweetness in Meditation, Prayer, Preaching, and Christian Conversation. And it appears by his Account, that this Space of Time was filled up with great Diligence and Earnestness in serving God, in Study, Prayer, Meditation, Preaching, and private Instructing and Counselling.]

Monday, *March* 7. This Morning when I arose, I found my Heart go forth after God in longing Desires of Conformity to him, and in secret Prayer found my self sweetly quicken'd and drawn out in Praises to God for all he had done to and for me, and for all my inward Trials and Distresses of late; my Heart ascribed Glory, Glory, Glory to the blessed God! And bid Welcome all inward Distress again, if God saw meet to exercise me with it; Time appeared but an Inch long, and Eternity at Hand; and I thought I could with Patience and Chearfulness bear any Thing for the Cause of God :---For I saw that a Moment would bring me to a World of Peace and Blessedness; and my Soul, by the Strength of the Lord, rose far above this lower World, and all the vain Amusements and frightful Disappointments of it. Afterwards, was visited by some Friends, but lost some Sweetness by the Means. After that, had some sweet Meditation on *Gen.* v. 24. *And* Enoch *walked with God* &c. --- This was a comfortable Day to my Soul.

[The next Day, he seems to have continued in a considerable Degree of Sweetness and Fervency in Religion.]

Wednesday, *March* 9. Endeavoured to commit my self and all my Concerns to God. Rode 16 Miles to *Mantauk*, * and had some inward Sweetness on the Road; but something of Flatness & Deadness after I came there and had seen the *Indians*: I withdrew, and endeavoured to pray, but found my self awfully deserted and left, and had an afflicting Sense of my Vileness and Meanness. However, I went and preach'd from *Isai.* liii. 10. Had some Assistance; and, I trust, something of the divine Presence was among us. In the Evening, again I pray'd and exhorted among them, after having had a Season alone, wherein I was so press'd with the Blackness of my Nature, that I thought it was not fit for me to speak so much as to *Indians*.

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* *Mantauk* is the Eastern Cape or End of *Long-Island*, inhabited chiefly by *Indians*. [The

[The next Day, he returned to *East-Hampton*; was exceeding infirm in Body through the remaining Part of this Week; but ſpeaks of Aſſiſtance and Enlargement in Study and religious Exerciſes, and of inward Sweetneſs and breathing after God.]

Lord's-Day, *March* 13. At Noon, I thought it impoſſible for me to preach, by Reaſon of bodily Weakneſs and inward Deadneſs; and in the firſt Prayer, was ſo weak that I could hardly ſtand; but in Sermon, God ſtrenthgned me, ſo that I ſpake near an Hour and half with ſweet Freedom, Clearneſs, and ſome tender Power, from *Gen.* v. 24. *And* Enoch *walked with God.* I was ſweetly aſſiſted to inſiſt on a cloſe *Walk with God*, and to leave This as my parting Advice to God's People here, *that they ſhould walk with God.* May the God of all Grace ſucceed my poor Labours in this Place!

Monday, *March* 14. In the Morning, was very buſy in Preparation for my Journey, and was almoſt continually engaged in ejaculatory Prayer. About ten, took Leave of the dear People of *East-Hampton.* My Heart grieved & mourned, and rejoyced at the ſame Time, rode near fifty Miles to a Part of *Brook-Haven*, and lodged there, and had refreſhing Converſation with a Chriſtian Friend.

[In two Days more he reached *New-York*; but complains of much Deſertion and Deadneſs on the Road. He ſtay'd one Day in *New-York*, and on Friday went to Mr. *Dickinſon*'s at *Eliſabeth-Town.* His Complaints are the ſame as on the two preceeding Days.]

Saturday, *March* 19. Was bitterly diſtreſſed under a Senſe of my Ignorance, Darkneſs and Unworthineſs; got alone, and poured out my Complaint to God in the Bitterneſs of my Soul.--In the Afternoon, rode to *Newark*, and had ſome Sweetneſs in Converſation with Mr. *Burr*, and in Praying together. O! bleſſed be God forever and ever, for any enlivening and quickening.

Lords-Day, *March* 20. Preach'd in the Forenoon:--God gave me ſome Aſſiſtance and Sweetneſs, and enabled me to ſpeak with real Tenderneſs, Love and Impartiality. In the Evening, preach'd again; and of a Truth God was pleaſed to aſſiſt a poor Worm. Bleſſed be God, I was enabled to ſpeak with Life, Power, and paſſionate Deſire of the Edification of God's People, and with ſome Power to Sinners. In the Evening, I felt ſomething ſpiritual and watchful, leſt my Heart ſhould by any Means be drawn away from God. Oh, when ſhall I come to that bleſſed

bleſſed World, where every Power of my Soul will be inceſſantly and eternally wound up, in heavenly Employments and Enjoyments, to the higheſt Degree.

[On Monday he went to *Woodbridge*, where he ſpeaks of his being with a Number of Miniſters ; * and the Day following of his travelling part of the Way towards *New-York*, and lodging at a Tavern : On Wedneſday, he came to *New-York* : On Thurſday, he rode near 50 Miles, from *New-York* to *North-Caſtle* : On Friday, went to *Danbury* : On Saturday, to *New-Milford* : On the Sabbath, he rode 5 or 6 Miles to a Place near *Kent* in *Connecticut*, called *Scaticoke*, where dwell a Number of *Indians*, ‖ and preached to them : On Monday, being detain'd by the Rain, he tarried at *Kent* : On Tueſday, he rode from *Kent* to *Salſbury* ; Wedneſday, he went to *Sheffield* : Thurſday, *March* 31. he went to Mr. *Sergeant*'s at *Stockbridge*. He was dejected and very diſconſolate, thro' the main of this Journey from *New-Jerſey* to *Stockbridge* ; and eſpecially on the laſt Day his Mind was overwhelmed with an exceeding Gloominеſs and Melancholy.]

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* Theſe Miniſters were the *Correſpondents*, who now met at *Woodbridge*, and gave Mr. *Brainerd* new Directions, and inſtead of ſending him to the Indians at the *Forks of Delaware*, as before intended ; they ordered him to go to a Number of Indians, at *Kaunaumeek*, a Place in the Province of *New-York*, in the Woods between *Stockbridge* and *Albany*. This Alteration was occaſioned by two Things, *viz.* 1. Information that the Correſpondents had received, of ſome Contention now ſubſiſting between the white People and the Indians at *Delaware*, concerning their Lands, which they ſuppoſed would be a Hindrance at preſent to their Entertainment of a Miſſionary, and to his Succeſs among them. And 2. Some Intimations they had received from Mr *Sergeant*, Miſſionary to the Indians at *Stockbridge*, concerning the Indians at *Kaunaumeek*, and the hopeful Proſpect of Succeſs that a Miſſionary might have among them.

‖ Theſe were the ſame *Indians* that Mr. *Brainerd* mentions in his Diary, on *Aug.* 12. the preceeding Year.

PART V.

From his first Beginning to instruct the Indians *at* Kaunaumeek, *to his* ORDINATION.

FRiday, *April* 1. 1743. I rode to *Kaunaumeek*, near twenty Miles from *Stockbridge*, where the *Indians* live, with whom I am concerned, and there lodg'd on a little Heap of Straw: was greatly exercised with inward Trials and Distresses all Day; and in the Evening, my Heart was sunk, and I seemed to have no God to go to. O that God would help me!

[The next five Days, he was for the most Part in a dejected depress'd State of Mind, and sometimes extreamly so. He speaks of God's *Waves* and *Billows rolling over his Soul*; and of his being ready sometimes to say, *Surely his Mercy is clean gone for ever, and he will be favourable no more*; and says, The Anguish he endured, was nameless and inconceivable: But at the same Time speaks thus concerning his Distresses, *What God designs by all my Distresses I know not*; *but this I know, I deserve them all, and Thousands more.*--- He gives an Account of the *Indians* kindly receiving him, and being seriously attentive to his Instructions.]

Friday, *April* 7. Appeared to my self exceeding ignorant, weak, helpless, and unworthy, and altogether unequal to my Work. It seem'd to me, I should never do any Service, or have any Success among the *Indians*. My Soul was weary of my Life: I longed for Death, beyond Measure. When I thought of any godly Soul departed, my Soul was ready to envy him his Privilege, thinking, *Oh, when will my Turn come! Must it be Years first?*--- But I know, those ardent Desires, at this and other Times, rose partly for Want of Resignation to God under all Miseries; and so were but Impatience. Towards Night, I had (I think) the Exercise of Faith in Prayer, and some Assistance in Writing. O that God would keep me near him!

Friday,

Friday, *April* 8. Was exceedingly preſs'd under a Senſe of my *Pride, Selfiſhneſs, Bitterneſs*, and *Party-Spirit*, in Times paſt, while I attempted to promote the Cauſe of God: It's vile Nature and dreadful Conſequences appeared in ſuch odious Colours to me, that my very Heart was pained: I ſaw how poor Souls ſtumbled over it into everlaſting Deſtruction, that I was conſtrained to make that Prayer in the Bitterneſs of my Soul, *O Lord, deliver me from Blood-Guiltineſs.* I ſaw my Deſert of Hell on *this* Account. My Soul was full of inward Anguiſh and Shame before God, that I had ſpent ſo much Time in Converſation tending only to promote a *Party-Spirit.* Oh, I ſaw I had not ſuitably prized Mortification, Self-denial, Reſignation under all Adverſities, Meekneſs, Love, Candour, and Holineſs of Heart and Life: And this Day was almoſt wholly ſpent in ſuch bitter and Soul-afflicting Reflections on my paſt Frames and Conduct.---Of late, I have thought much of having the Kingdom of Chriſt advanced in the World; But now I ſaw I had enough to do within my ſelf. The Lord be merciful to me a Sinner, and waſh my Soul.

Saturday, *April* 9. Remained much in the ſame State as Yeſterday; excepting that the Senſe of my Vileneſs was not ſo quick and acute.

Lord's-Day, *April* 10. Roſe early in the Morning, and walked out, and ſpent conſiderable Time in the Woods, in Prayer and Meditation. Preach'd to the *Indians*, both Forenoon and Afternoon. They behaved ſoberly in general: two or three in particular appeared under ſome religious Concern; with whom I diſcourſed privately; and one told me, *her Heart had cried, ever ſince ſhe heard me preach firſt.*

[The next Day, he complains of much Deſertion.]

Tueſday, *April* 12. Was greatly oppreſs'd with Grief and Shame, reflecting on my paſt Conduct, my *Bitterneſs & Party-Zeal:* I was aſhamed, to think that ſuch a Wretch as I had ever preach'd!--- Longed to be excuſed from that Work. And when my Soul was not in Anguiſh and keen Diſtreſs, I felt Senſeleſs *as a Beaſt before God*, and felt a Kind of guilty Amuſement with the leaſt Trifles; which ſtill maintain'd a Kind of ſtifled Horror of Conſcience, ſo that I could not reſt any more than a condemned Malefactor.

Wedneſday, *April* 13. My Heart was overwhelmed within me: I verily thought I was the meaneſt, vileſt, moſt helpleſs,

guilty, ignorant, benightned Creature living. And yet I knew what God had done for my Soul, at the same Time: Tho' sometimes I was assaulted with damping Doubts and Fears, whether it was possible for such a Wretch as I to be in a State of Grace.

Thursday, *April* 14. Remain'd much in the same State as Yesterday,

Friday, *April* 15. In the Forenoon, very disconsolate. In the Afternoon, preach'd to my People, and was a little encouraged in some Hopes God might bestow Mercy on their Souls.--- Felt something resigned to God under all Dispensations of his Providence.

Saturday, *April* 16. Still in the Depths of Distress.--- In the Afternoon, preach'd to my People; but was more discouraged with them than before; fear'd that nothing would ever be done for them to any happy Effect. I retired and poured out my Soul to God for Mercy; but without any sensible Relief. Soon after, came an *Irish-man* and a *Dutch-man*, with a Design, as they said, to hear me preach the next Day; but none can tell how I felt, to hear their profane Talk. Oh, I longed that some dear Christian knew my Distress. I got into a Kind of Hovel, and there groan'd out my Complaint to God; and withal felt more sensible Gratitude and Thankfulness to God, that he had made me to differ from these Men, as I knew thro' Grace he had.

Lord's-Day, *April* 17. In the Morning was again distressed as soon as I waked, hearing much Talk about the World and the Things of it: Tho' I perceived the Men were in some Measure afraid of me; and I discoursed something about sanctifying the Sabbath, if possible, to solemnize their Minds: But when they were at a little Distance, they again talked freely about secular Affairs. Oh, I thought what a *Hell* it would be, to live with such Men to Eternity! The Lord gave me some Assistance in Preaching, all Day, and some Resignation, and a small Degree of Comfort in Prayer at Night.

[He continued in this disconsolate Frame the next Day.]

Tuesday, *April* 19. In the Morning, enjoyed some sweet Repose and Rest in God; felt some Strength and Confidence in God; and my Soul was in some Measure refresh'd and comforted. Spent most of the Day in Writing, and had some Exercise of Grace sensible and comfortable; my Soul seem'd lifted above the *Scythian* Waters, wherein it has been so long almost drowned; felt

felt some spiritual Longings and Breathings of Soul after God; found my self engaged for the Advancement of Christ's Kingdom in my own Soul, more than in others, more than in the Heathen World.

Wednesday, *April* 20. Set apart this Day for Fasting and Prayer, to bow my Soul before God for the Bestowment of divine Grace; especially that all my spiritual Afflictions and inward Distresses might be sanctified to my Soul. And endeavoured also to remember the Goodness of God to me in the Year past, this Day being my *Birth-Day*. Having obtained Help of God, I have hitherto lived, and am now arrived at the Age of 25 Years. My Soul was pained, to think of my Barrenness and Deadness; that I have lived so little to the Glory of the eternal God. I spent the Day in the Woods alone, and there poured out my Complaint to God. O that God would enable me to live to his Glory for the future.

Thursday, *April* 21. Spent the Forenoon in Reading and Prayer, and found my self something engaged; but still much depress'd in Spirit under a Sense of my Vileness and Unfitness for any publick Service. In the Afternoon, I visited my People, and prayed and conversed with some about their Souls Concerns: and afterwards found some Ardour of Soul in secret Prayer. O that I might grow up into the Likeness of God.

Friday, *April* 22. Spent the Day in Study, Reading and Prayer; and felt a little relieved of my Burden, that has been so heavy of late. But still in some Measure oppress'd: had a Sense of Barrenness. Oh, *my Leanness* testifies against me! My very Soul abhors it self for it's Unlikeness to God, it's Inactivity and Sluggishness. When I have done all, alas, what an *unprofitable Servant* am I! My Soul groans, to see the Hours of the Day roll away, because I don't fill them, in Spirituality and Heavenly-Mindedness. And yet I long they should speed their Pace, to hasten me to my eternal Home, where I may fill up all my Moments, thro' Eternity, for God and his Glory.

[On Saturday and Lord's-Day, his Melancholy again prevailed: He cried out of his Ignorance, Stupidity, and Senselessness; while yet he seems to have spent the Time with utmost Diligence, in Study, in Prayer, and in Instructing and Counselling the *Indians*. On Monday, he sunk into the deepest Melancholy; so that he supposed he never spent a Day in such Distress in his Life; not in Fears of Hell, (which, he says, he had no pressing Fear of) but a distressing Sense of his own Vile-

ness

neſs &c. On Tueſday, he expreſſes ſome Relief. Wedneſday he kept as a Day of Faſting and Prayer, but in great Diſtreſs. The three Days next following, his Melancholy continued, but in a leſſer Degree, and with Intervals of Comfort. *]

Lord's-Day, *May* 1. Was at *Stockbridge* to Day. In the Forenoon had ſome Relief and Aſſiſtance; tho' not ſo much as uſual. In the Afternoon, felt poorly in Body and Soul; while I was preaching, ſeemed to be rehearſing idle Tales, without the leaſt Life, Fervour, Senſe, or Comfort: and eſpecially afterwards, at the Sacrament, my Soul was filled with Confuſion, and the utmoſt Anguiſh that ever I endured, under the Feeling of my inexpreſſible Vileneſs and Meanneſs: It was a moſt bitter and diſtreſſing Seaſon to me, by Reaſon of the View I had of my own Heart, and the ſecret Abominations that lurk there: I tho't the Eyes of all in the Houſe were upon me, and I dared not look any One in the Face; for it verily ſeem'd as if they ſaw the Vileneſs of my Heart, and all the Sins I had ever been guilty of. And if I had been baniſhed from the Preſence of all Mankind, never to be ſeen any more, or ſo much as thought of, ſtill I ſhould have been diſtreſſed with Shame: and I ſhould have been aſhamed to ſee the moſt barbarous People on Earth, becauſe I was viler, and ſeemingly more brutiſhly ignorant than they. --- *I am made to poſſeſs the Sins of my Youth.*

[The remaining Days of this Week were ſpent, for the moſt Part, in inward Diſtreſs and Gloomineſs. The next Sabbath, he had Encouragement, Aſſiſtance and Comfort; but on Monday ſunk again.]

Tueſday, *May* 10. Was in the ſame State, as to my Mind, that I have been in for ſome Time, extremely preſs'd with a Senſe of Guilt, Pollution, Blindneſs: *The Iniquity of my Heels have compaſſed me about*; the *Sins of my Youth* have been *ſet in order before me*; they have *gone over my Head, as an heavy Burden, too heavy for me to bear.* Almoſt all the Actions of my Life paſt ſeem to be cover'd over with Sin and Guilt; and thoſe of them that I performed in the moſt conſcientious Manner, now fill me with Shame & Confuſion, that I cannot hold up my Face. Oh! the *Pride, Selfiſhneſs, Hypocriſy, Ignorance, Bitterneſs, Party-Zeal*, & the *Want*

* On the laſt of theſe Days he wrote the *firſt Letter* added at the End of this Hiſtory.

of

of Love, Candour, Meekneſs and Gentleneſs, that have attended my Attempts to promote Religion and Vertue; and this when I have Reaſon to hope I had real Aſſiſtance from above, and ſome ſweet Intercourſe with Heaven! But alas, what *corrupt Mixtures* attended my beſt Duties!

[The next ſeven Days, his Gloom and Diſtreſs continued, for the moſt Part: but he had ſome Turns of Relief and ſpiritual Comfort. He gives an Account of his ſpending Part of this Time in hard Labour, to build himſelf a little *Cottage* to live in amongſt the *Indians*, in which he might be by himſelf; having (it ſeems) hitherto lived with a poor Scotch-Man, as he obſerves in the Letter juſt now refer'd to in the Margin; and afterwards, before his own Houſe was habitable, lived in a Wigwam among the *Indians*.]

Wedneſday, *May* 18. My Circumſtances are ſuch that I have no Comfort, of any Kind, but what I have in God. I live in the moſt loneſom Wilderneſs; have but one ſingle Perſon to Converſe with, that can ſpeak *Engliſh*: * Moſt of the Talk I hear, is either *Highland-Scotch* or *Indian*. I have no Fellow-Chriſtian to whom I might unboſom my ſelf, and lay open my ſpiritual Sorrows, and with whom I might take ſweet Counſel in Converſation about heavenly Things, and join in ſocial Prayer. I live poorly with Regard to the Comforts of Life: moſt of my Diet conſiſts of boil'd Corn, Haſty-Pudding, *&c.* I lodge on a Bundle of Straw, and my Labour is hard and extreamly difficult; and I have little Appearance of Succeſs, to comfort me. The *Indians* Affairs are very difficult; having no Land to live on, but what the *Dutch* People lay Claim to, and threaten to drive them off from; they have no Regard to the Souls of the poor *Indians*; and, by what I can learn, they hate me, becauſe I come to preach to 'em.--- But that which makes all my Difficulties grievous to be born, is, that *God hides his Face from me.*

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* This Perſon was Mr. *Brainerd*'s Interpreter; who was an ingenious young *Indian* belonging to *Stockbridge*, whoſe Name was *John Wauwaumpequunnaunt*, who had been inſtructed in the Chriſtian Religion by Mr. *Sergeant*; and had lived with the Rev. Mr. *Williams* of *Long-Meadow*, and had been further inſtructed by him, at the Charge of Mr. *Hollis* of *London*; and underſtood both *Engliſh* and *Indian* very well, and wrote a good Hand.

Thurſday,

Thurſday, *May* 19. Spent moſt of this Day in cloſe Studies: But was ſometimes ſo diſtreſs'd, that I could think of nothing but my ſpiritual Blindneſs, Ignorance, Pride, and Miſery. Oh, I have Reaſon to make that Prayer, *Lord, forgive my Sins of Youth*; and former Treſpaſſes!

Friday, *May* 20. Was much perplexed, ſome Part of the Day; but towards Night, had ſome comfortable Meditations on *Iſai.* xl. 1. And enjoyed ſome Sweetneſs in Prayer. Afterwards my Soul roſe ſo far above the *deep Waters*, that I dared to *rejoyce in God*: I ſaw, there was ſufficient Matter of Conſolation in the bleſſed God.

[The next nine Days, his Burdens were for the moſt Part alleviated; but with Variety: at ſome Times having conſiderable Conſolation, and at other Times more depreſſed. The next Day, Monday, *May* 30. He ſet out on a Journey to *New-Jerſey*, to conſult the Commiſſioners that employed him about the Affairs of his Miſſion: † performed his Journey thither in four Days; and arrived at Mr. *Burr*'s in *Newark* on Thurſday. In great Part of his Journey, he was in the Depths of Melancholy, under like Diſtreſſes with thoſe already mentioned. On Friday, he rode to *Eliſabeth Town*; and on Saturday to *New-York*; and from thence on his way Homewards as far as *White-Plains*; where he ſpent the Sabbath, and had conſiderable Degrees of divine Conſolation and Aſſiſtance in publick Services. On Monday, he rode about 60 Miles to *New-Haven*. There he attempted a Reconciliation with the Authority of the *College*; and ſpent this Week in viſiting his Friends in thoſe Parts, and in his Journey Homewards, 'till Saturday, in a pretty comfortable Frame of Mind. On Saturday, in his Way from *Stockbridge* to *Kaunaumeek*, he was loſt in the Woods, and lay all Night in the open Air; but happily found his Way in the Morning, and came to his *Indians* on Lord's-Day, *June* 12. And had greater Aſſiſtance in Preaching among them, than ever before, ſince his firſt coming among them.]

† His Buſineſs with the Commiſſioners now was, to obtain Orders from them to ſet up a School among the *Indians* at *Kaunaumeek*, and that his Interpreter might be appointed the School-Maſter: Which was accordingly done.

From

[From this Time forward he was the Subject of various Frames and Exercises of Mind: But it seems, in the general, to have been with him much after the same Manner as it had been hitherto from his first coming to *Kaunaumeek*, 'till he got into his own House (a little *Hut*, that he made chiefly with his own Hands, with long and hard Labour) which was near seven Weeks from this Time. Great Part of this Space of Time, he was dejected and depressed with Melancholy, and sometimes very extreamly: his Melancholy operating in like Manner as has been related of Times past. How it was with him in those dark Seasons, he himself further describes in his Diary for *July* 2. in the following Manner. *My Soul is, and has for a long Time been in a pitious Condition, wading thro' a Series of Sorrows, of various Kinds. I have been so cruſh'd down sometimes with a Sense of my Meanness and infinite Unworthiness, that I have been ashamed that any even the meanest of my Fellow-Creatures should so much as spend a Thought about me, & have wish'd sometimes while I have travelled among the thick Brakes, as one of them, to drop into everlasting Oblivion. In this Case, sometimes, I have almost resolved never again to see any of my Acquaintance; and really thought, I could not do it and hold up my Face; and have longed for the remotest Region, for a Retreat from all my Friends, that I might not be seen or heard of any more.--- Sometimes the Consideration of my Ignorance has been a Means of my great Distress and Anxiety. And especially my Soul has been in Anguish with Fear, Shame, and Guilt, that ever I had preach'd, or had any Thought that Way.--- Sometimes my Soul has been in Distress on feeling some particular Corruptions rise and swell like a mighty Torrent, with present Violence; having at the same Time, ten Thousand former Sins and Follies presented to View, in all their Blackness and Aggravations.--- And these attended with such external Circumstances as mine at present are; destitute of most of the Conveniences of Life, and I may say, of all the Pleasures of it; without a Friend to communicate any of my Sorrows to, and sometimes without any Place of Retirement, where I may unburden my Soul before God, which has greatly contributed to my Distress.--- Of late, more especially, my great Difficulty has been a Sort of Carelessness, a Kind of regardless Temper of Mind, whence I have been disposed to Indolence and Trifling: And this Temper of Mind has constantly been attended with Guilt and Shame; so that sometimes I have been in a Kind of Horror, to find my self so unlike the blessed God; and have thought I grew worse under all my Trials; and nothing has cut and wounded my Soul more than This. Oh, if I am one of God's chosen, as I trust thro' infinite Grace I am, I find of a Truth, that* the righteous are scarcely saved! 'Tis

'Tis apparent, that one main Occasion of that distressing Gloominess of Mind which he was so much exercised with at *Kaunaumeek*, was Reflection on his past Errors and misguided Zeal at *College*, in the Beginning of the late religious Commotions in the Land. And therefore he repeated his Endeavours this Year for Reconciliation with the Governours of the College, whom he had in that Time offended. Altho' he had been at *New-Haven* in *June*, this Year, and had attempted a Reconciliation, as has been mentioned already, yet in the Beginning of *July*, he made another Journey thither, and renewed his Attempt, but still in vain.

Altho' he was much dejected, great Part of that Space of Time that I am now speaking of, yet there were many Intermissions of his Melancholy, and some Seasons of Comfort, sweet Tranquillity and Resignation of Mind, and frequent special Assistance in publick Services, that he speaks of in his Diary. The Manner of his Relief from his Sorrow, once in particular, is worthy to be mention'd in his own Words, in his Diary for *July* 25, which are as follows: *Had little or no Resolution for a Life of Holiness; was ready almost to renounce my Hopes of living to God. And Oh how dark it look'd, to think of being unholy for ever! This I could not endure. The Cry of my Soul was that, Psal.* lxv. 3. Iniquities prevail against me. *But was in some Measure relieved by a comfortable Meditation on God's Eternity, That he never had a Beginning*, &c. *Whence I was led to admire his Greatness and Power* &c. *in such a Manner, that I stood still & prais'd the Lord for his own Glories and Perfections; tho' I was (and if I should forever be) an unholy Creature, my Soul was comforted to apprehend an eternal, infinite, powerful, Holy* GOD.]

Saturday, *July* 30. Just at Night, moved into *my own House*, and lodged there that Night; found it much better spending the Time alone in my own House, than in the *Wigwam* where I was before.

Lord's-Day, *July* 31. Felt more comfortably than some Days past.--- Blessed be the Lord, that has now given me a Place of Retirement.--- O that I might *find God* in it, and that he would dwell with me for ever.

Monday, *Aug.* 1. Was still busy in further Labours on my House.---Felt a little of the Sweetness of Religion, and thought it was worth the while to *follow after God* thro' a Thousand Snares, Defeats, and Death itself. O that I might always *follow after Holiness*, that I may be fully conformed to God. Had

some

some Degree of Sweetness, in secret Prayer, tho' I had much Sorrow.

Tuesday, *Aug.* 2. Was still labouring to make my self more comfortable with Regard to my House and Lodging. Labour'd under spiritual Anxiety; It seem'd to me, I deserved to be kick'd out of the World; yet found some Comfort in *committing my Cause to God*. *'Tis good for me to be afflicted*, that I may die wholly to this World and all that is in it.

Wednesday, *Aug.* 3. Spent most of the Day in Writing. Enjoyed some Sense of Religion. Thro' divine Goodness I am now uninterruptedly alone; and find my Retirement comfortable. I have enjoyed more Sense of divine Things within a few Days last past, than for some Time before. I longed after Holiness, Humility & Meekness: O that God would enable me to *pass the Time of my sojourning here in his Fear*, and always *live to him*.

Thursday, *Aug.* 4. Was enabled to pray much, thro' the whole Day; and thro' divine Goodness found some Intenseness of Soul in the Duty, as I used to do, and some Ability to persevere in my Supplications: Had some Apprehensions of divine Things, that were engaging, and that gave me some Courage and Resolution. 'Tis good, I find, to *persevere in Attempts* to pray, if I can't *pray with Perseverance*, i. e. continue long in my Addresses to the divine Being. I have generally found, that the more I do in secret Prayer, the more I have delighted to do, and have enjoyed more of a Spirit of Prayer: and frequently have found the contrary, when with Journeying or otherwise, I have been much deprived of Retirement. A seasonable steady Performance of secret Duties in their proper Hours, & a careful Improvement of all Time, filling up every Hour with some profitable Labour, either of Heart, Head, or Hands, are excellent Means of spiritual Peace and Boldness before God. *Christ* indeed is *our Peace*, and *by him we have Boldness of Access to God*; but a *good Conscience, void of Offence*, is an excellent Preparation for an Approach into the divine Presence. There is Difference between *Self-Confidence* and a *Self-righteous pleasing ourselves* (with our own Duties, Attainments, and spiritual Enjoyments) which godly Souls sometimes are guilty of, and that *holy Confidence* arising from the Testimony of a good Conscience, which good *Hezekiah* had when he says, *Remember, O Lord, I beseech Thee, how I have walked before thee in Truth and with a perfect Heart. Then* (says the holy Psalmist) *shall I not be ashamed, when I have Respect to all thy Commandments.* Filling up our Time *with* and *for* God is the Way to rise up and lie down in Peace.

[The next eight Days, he continued for the moſt Part in a very comfortable Frame, having his Mind fixed and ſweetly engaged in Religion; and more than once bleſſes God, that he had given him a little *Cottage*, where he might live alone, and enjoy a happy Retirement, free from Noiſe and Diſturbance, and could at any Hour of the Day lay aſide all Studies, and ſpend Time in lifting up his Soul to God for ſpiritual Bleſſings.]

Saturday, *Aug.* 13. Was enabled in ſecret Prayer to raiſe my Soul to God, with Deſire and Delight. It was indeed a bleſſed Seaſon to my Soul: I found the Comfort of being a Chriſtian: *I counted the Sufferings of the preſent Life not worthy to be compared with the Glory* of divine Enjoyments, even in this World. All my paſt Sorrows ſeemed kindly to diſappear, and I *remembred no more the Sorrow, for Joy* --- O, how kindly, and with what a filial Tenderneſs, the Soul hangs on, and confides in *the Rock of Ages*, at ſuch a Seaſon, that he will *never leave it nor forſake it*, that he will cauſe *all Things to work together for its Good, &c!* I longed, that others ſhould know how good a God the Lord is. My Soul was full of Tenderneſs and Love, even to the moſt inveterate of my Enemies: I long'd they ſhould ſhare in the ſame Mercy. I loved and longed that God ſhould do juſt as he pleaſed, with me and every Thing elſe. I felt exceeding ſerious, calm and peaceful, and encouraged to preſs after Holineſs as long as I live, whatever Difficulties and Trials may be in my Way. May the Lord always help me ſo to do: *Amen*, and *Amen!*

Lord's-Day, *Aug.* 14. I had much more Freedom in publick, than in private. God enabled me to ſpeak with ſome feeling Senſe of divine Things; but perceived no conſiderable Effect.

Monday, *Aug.* 15. Spent moſt of the Day in Labour to procure ſomething to keep my Horſe on in the Winter.---Enjoyed not much Sweetneſs in the Morning: Was very weak in Body, through the Day, and tho't this frail Body would ſoon drop into the Duſt: Had ſome very realizing Apprehenſions of a ſpeedy Entrance into another World. And in this weak State of Body, was not a little diſtreſſed for want of ſuitable Food. Had no Bread, nor could I get any. I am forced to go or ſend ten or fifteen Miles for all the Bread I eat; and ſometimes 'tis mouldy and ſoure, before I eat it, if I get any conſiderable Quantity: And then again I have none for ſome Days together, for want of an Opportunity to ſend for it, and can't find my Horſe in the Woods to go my ſelf; and this was my Caſe now: But thro' divine Goodneſs I had ſome *Indian Meal*, of which I made

made little Cakes, and fried them. Yet felt contented with my Circumſtances, and ſweetly reſigned to God. In Prayer I enjoyed great Freedom; and bleſs'd God as much for my preſent Circumſtances, as if I had been a King; and thought, I found a Diſpoſition to be contented in any Circumſtances: Bleſſed be God!

[The reſt of this Week, he was exceeding weak in Body, and much exerciſed with Pain; and yet obliged from Day to Day to labour hard, to procure Fodder for his Horſe; excepting ſome Part of the Time he was ſo very ill, that he was neither able to work nor ſtudy: But ſpeaks of Longings after Holineſs and perfect Conformity to God; complains of enjoying but little of God; yet ſays, *That little* was better to him, than *all the World* beſides. In his Diary for Saturday, he ſays, He was ſomething Melancholy and ſorrowful in Mind; and adds, *I never feel comfortably, but when I find my Soul going forth after God: If I can't be holy, I muſt neceſſarily be miſerable for ever.*]

Lord's-Day, *Aug.* 21. Was much ſtraiten'd in the Forenoon-Exerciſe: my Thoughts ſeem'd to be all ſcatter'd to the Ends of the Earth. At Noon, I fell down before the Lord, and groan'd under my Vileneſs, Barrenneſs, Deadneſs, and felt as if I was guilty of Soul-Murther, in ſpeaking to immortal Souls in ſuch a Manner as I had then done.--- In the Afternoon, God was pleas'd to give me ſome Aſſiſtance, and I was enabled to ſet before my Hearers the Nature and Neceſſity of true Repentance, &c. Afterwards had ſome ſmall Degree of Thankfulneſs. Was very ill and full of Pain in the Evening; and my Soul mourned that I had ſpent ſo much Time to ſo little Profit.

Monday, *Aug.* 22. Spent moſt of the Day in Study; and found my bodily Strength in a Meaſure reſtored. Had ſome intenſe and paſſionate Breathings of Soul after Holineſs, and very clear Manifeſtations of my utter Inability to procure, or work it in my ſelf; 'tis wholly owing to the Power of God. O, with what Tenderneſs the Love and Deſire of Holineſs fills the Soul! I wanted to wing out of my ſelf, to GOD; or rather to get a Conformity to Him: But alas, I can't add to my Stature in Grace one Cubit. However, my Soul can never leave ſtriving for it; or at leaſt groaning, that it can't ſtrive for it, and obtain more Purity of Heart. --- At Night, I ſpent ſome Time in inſtructing my poor People: Oh, that God would pity their Souls.

Tueſday, *Aug.* 23. Studied in the Forenoon, and enjoy'd ſome Freedom. In the Afternoon, labour'd Abroad: Endeavoured

voured to pray much; but found not much Sweetneſs or Intenſeneſs of Mind. Towards Night, was very weary, & tir'd of this World of Sorrow: The Thoughts of Death & Immortality appeared very deſirable, and even refreſh'd my Soul. Thoſe Lines turned in my Mind with Pleaſure,

Come, Death, ſhake Hands; I'll kiſs thy Bands:
'Tis Happineſs for me to die.
What! Doſt thou think, that I will ſhrink?
I'll go to Immortality.

In Evening-Prayer, God was pleaſed to draw near my Soul, tho' very ſinful and unworthy: Was enabled to wreſtle with God; and to perſevere in my Requeſts for Grace: I poured out my Soul for all the World, Friends and Enemies. My Soul was concerned, not ſo much for Souls as ſuch, but rather for Chriſt's Kingdom, that it might appear in the World, that God might be known to be God, in the whole Earth. And Oh, my Soul abhor'd the very Thought of a *Party* in Religion! Let the Truth of God appear, wherever it is; and God have the Glory for ever, *Amen*. This was indeed a comfortable Seaſon: I tho't I had ſome ſmall Taſte of, and real Reliſh for the Enjoyments and Employments of the upper World. O that my Soul was more attemper'd to it.

Wedneſday, *Aug.* 24. Spent ſome Time, in the Morning, in Study and Prayer. Afterwards, was engaged in ſome neceſſary Buſineſs Abroad. Towards Night, found a little Time for ſome particular Studies. I thought, if God ſhould ſay, *Ceaſe making any Proviſion for this Life, for you ſhall in a few Days go out of Time into Eternity*, my Soul would leap for Joy. O that I may both *deſire to be diſſolved to be with Chriſt*, and likewiſe *wait patiently all the Days of my appointed Time 'till my Change come.*---But alas, I am very unfit for the Buſineſs & Bleſſedneſs of Heaven.---O for more Holineſs.

Thurſday, *Aug.* 25. Part of the Day, engaged in Studies; and part, in Labour Abroad. I find, 'tis impoſſible to enjoy Peace and Tranquility of Mind without a careful Improvement of Time. This is to be an Imitation of God and Chriſt Jeſus: *My Father worketh hitherto, and I work*, ſays our Lord. But ſtill, if we would be like God, we muſt ſee that we fill up our Time for him.---I daily long to dwell in perfect Light & Love. In the mean Time my Soul mourns, that I make ſo little Progreſs in Grace and Preparation for the World of Bleſſedneſs: I ſee and know that I am a very barren Tree in God's Vineyard, and

and that he might justly say, *Cut it down* &c. O that God would make me more lively and vigorous in Grace, for his own Glory! *Amen.*

[The two next Days, he was much engaged in some necessary Labours, in which he extreamly spent himself. He seems, these Days to have had a great Sense of the Vanity of the World; and continued Longings after Holiness, and more Fervency of Spirit in the Service of God.]

Lord's-Day, *Aug.* 28. Was much perplex'd with some irreligious *Dutch-men.* All their Discourse turned upon the Things of the World: which was no small Exercise to my Mind. Oh, what a *Hell* it would be to spend an Eternity with such Men! Well might *David* say, *I beheld the Transgressors, & was grieved.*-- But, adored be God, *Heaven* is a Place, *into which no unclean Thing enters.* Oh, I long for the Holiness of that World! Lord, prepare me therefor.

[The next Day, he set out on a Journey to *New-York.* Was something dejected, the two first Days of his Journey; but yet seems to have enjoyed some Degrees of the sensible Presence of God.]

Wednesday, *Aug.* 31. Rode down to *Bethlehem:* Was in a sweet, serious, and, I hope, Christian Frame, when I came there; Eternal Things engross'd all my Thoughts; and I long'd to be in the World of Spirits. O how happy is it, to have all our Thoughts swallowed up in that World; to feel one's self a serious considerate Stranger in this World, diligently seeking a Road thro' it, the best, the sure Road to the heavenly *Jerusalem!*

Thursday, *Septemb.* 1. Rode to *Danbury.* Was more dull and dejected in Spirit, than Yesterday. Indeed, I always feel comfortably, when God realizes Death and the Things of another World to my Mind: Whenever my Mind is taken off from the Things of this World, and set on GOD, my Soul is then at *Rest.*

[He went forward on his Journey, and came to *New-York* on the next Monday. And after tarrying there two or three Days, set out from the City towards *New-Haven*, intending to be there at the Commencement; and on Friday came to *Horse-Neck.*

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In the mean Time, he complains much of Dulneſs, and Want of Fervour in Religion: But yet from Time to Time, ſpeaks of his enjoying ſpiritual Warmth and Sweetneſs in Converſation with Chriſtian Friends, Aſſiſtance in publick Services, *&c.*]

Saturday, *Sept.* 10. Rode ſix Miles to *Stanwich*, and preach'd to a conſiderable Aſſembly of People. Had ſome Aſſiſtance and Freedom, eſpecially towards the Cloſe. Endeavoured much afterwards, in private Converſation, to eſtabliſh Holineſs, Humility, Meekneſs *&c.* as the Eſſence of true Religion; and to moderate ſome noiſy Sort of Perſons, that appeared to me to be acted by unſeen ſpiritual Pride. Alas, what Extreams Men incline to run into!---Returned to *Horſe-Neck*, and felt ſome Serioufneſs and ſweet Solemnity in the Evening.

Lord's-Day, *Sept.* 11. In the Afternoon, preach'd from *Titus* iii. 8. I think, God never helped me more in painting out true Religion, and in detecting clearly, and tenderly diſcountenancing falſe Appearances of Religion, Wild-fire Party-Zeal, ſpiritual Pride, *&c.* as well as a confident dogmatical Spirit, and it's Spring, *viz.* Ignorance of the Heart.--- In the Evening, took much Pains in private Converſation to ſuppreſs ſome Confuſions, that I perceived were amongſt that People.

Monday, *Sept.* 12. Rode to Mr. *Mills*'s at *Ripton*. Had ſome perplexing Hours; but was ſome Part of the Day very comfortable. 'Tis *through great Trials*, I ſee, *that we muſt enter the Gates of Paradiſe*. If my Soul could but be Holy, that God might not be diſhonoured, methinks, I could bear Sorrows.

Tueſday, *Sept.* 13. Rode to *New-Haven*. Was ſometimes dejected; not in the ſweeteſt Frame. Lodged at ****. Had ſome profitable Chriſtian Converſation, *&c.*---I find, tho' my inward Trials are great, and a Life of Solitude gives 'em greater Advantage to ſettle and penetrate to the very inmoſt Receſſes of the Soul; yet 'tis better to be alone, than incumber'd with Noiſe and Tumult. I find it very difficult maintaining any Senſe of divine Things, while removing from Place to Place, diverted with new Objects, and fill'd with Care and Buſineſs. A ſettled ſteady Buſineſs is beſt adapted to a Life of ſtrict Religion.

Wedneſday, *Sept.* 14. This Day I ought to have taken my *Degree*; * but God ſees fit to deny it me. And tho' I was greatly afraid of being overwhelmed with Perplexity and Confuſion, when I ſhould ſee my *Claſs-Mates* take theirs; yet, in

* This being *Commencement* Day.

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the very Seaſon of it, God enabled me with Calmneſs and Reſignation to ſay, *The Will of the Lord be done.* Indeed, thro' divine Goodneſs, I have ſcarcely felt my Mind ſo calm, ſedate, and comfortable for ſome Time. I have long fear'd this Seaſon, and expected my Humility, Meekneſs, Patience and Reſignation would be much tried †: But found much more Pleaſure and divine Comfort, than I expected.--- Felt ſpiritually Serious, tender and Affectionate in private Prayer with a dear Chriſtian Friend to Day.

Thurſday, *Sept.* 15. Had ſome Satisfaction in hearing the Miniſters diſcourſe *&c.* 'Tis always a Comfort to me, to hear religious and ſpiritual Diſcourſe. O that Miniſters and People were more ſpiritual and devoted to God.--- Towards Night, with the Advice of Chriſtian Friends, I offered the following Reflections in Writing, to the *Rector and Truſtees of the College* (which are for Subſtance the ſame that I had freely offered to the *Rector* before, and intreated him to accept) and this I did that if poſſible I might cut off all Occaſion of Stumbling and Offence, from thoſe that ſeek Occaſion. What I offered, is as follows.

" Whereas I have ſaid before ſeveral Perſons, concerning Mr. " *Whittelſey*, one of the Tutors of *Yale-College*, that *I did not* " *believe he had any more Grace, than the Chair I then lean'd upon*; " I humbly confeſs, that herein I have ſin'd againſt God, and " acted contrary to the Rules of his Word, and have injured " Mr. *Whittelſey*. I had no Right to make thus free with his " Character; and had no juſt Reaſon to ſay as I did concerning " him. My Fault herein was the more Aggravated, in that I " ſaid this concerning One that was ſo much my Superiour, and " one that I was obliged to treat with ſpecial Reſpect and Ho- " nour, by Reaſon of the Relation I ſtood in to him in the " College. Such a Manner of Behaviour, I confeſs, did not " become a Chriſtian; it was taking too much upon me, and

† His Trial was the greater, in that, had it not been for the Diſpleaſure of the Governours of the College, he would not only on that Day have ſhared with his Claſs-Mates in the publick Honours which they then received, but would on that Occaſion have appeared at the *Head* of that Claſs; which, if he had been with them, would have been the moſt numerous of any that ever had been graduated at that College.

" did not favour of that humble Reſpect, that I ought to have " expreſs'd towards Mr. *Whitteſey*. I have long ſince been " convinced of the *Falſeneſs* of thoſe *Apprehenſions*, by which I " then juſtified ſuch a Conduct. I have often reflected on this " Act with Grief; I hope, on Account of the *Sin* of it: " And am willing to lie low, and be abaſed before God and Man " for it. And humbly aſk the Forgiveneſs of the Governours " of the College, and of the whole Society; but of Mr. *Whit-* " *telſey* in particular. And whereas I have been accuſed by one " Perſon of ſaying concerning the Rev. *Rector* of *Yale-College*, " that *I wondered he did not expect to drop down dead for fining* " *the Scholars that followed Mr.* Tennent *to* Milford; I ſeriouſly " profeſs, that I don't remember my ſaying any Thing to this " Purpoſe. But if I did, which I am not certain I did not, I " utterly *condemn* it, and *deteſt* all ſuch Kind of Behaviour; " and eſpecially in an Undergraduate towards the Rector. And " I now appear, to judge and condemn my ſelf for *going once to* " *the ſeparate Meeting in* New-Haven, a little before I was ex- " pell'd, *tho' the Rector had refuſed to give me Leave.* For this " I humbly aſk the Rector's Forgiveneſs. And whether the " Governours of the College ſhall ever ſee Cauſe to remove " the Academical Cenſure I lie under, or no, or to admit me " to the Priviledges I deſire; yet I am willing to appear, if " they think fit, openly to own, and to humble my ſelf for " thoſe Things I have herein confeſs'd."

God has made me willing to do any Thing, that I can do, conſiſtent with Truth, for the Sake of Peace, and that I might not be a Stumbling-block and Offence to others. For this Reaſon I can cheerfully forego, and give up what I verily believe, after the moſt mature and impartial Search, is my Right, in ſome Inſtances. God has given me that Diſpoſition, that if this were the Caſe, that a Man has done me an *hundred Injuries*, and I (tho' ever ſo much provoked to it) have done Him *one*, I feel diſpoſed, and heartily willing humbly to confeſs my Fault to him, and on my Knees to aſk Forgiveneſs of him; tho' at the ſame Time he ſhould juſtify himſelf in all the Injuries he has done me, and ſhould only make Uſe of my humble Confeſſion to blacken my Character the more, and repreſent me as the only Perſon guilty, &c. Yea, tho' he ſhould as it were inſult me, and ſay *He knew all this before, and that I was making work for Repen-* *tance*, &c. Tho' what I ſaid concerning Mr. *Whittelſey* was only ſpoken in private, to a Friend or two; and being partly overheard, was related to the Rector, and by him extorted from my Friends;

Friends; yet, seeing it was divulged and made publick, I was willing to confess my Fault therein publickly.---But I trust, God will plead my Cause. *

[The next Day he went to *Derby*; then to *Southbury*, where he spent the Sabbath: and speaks of some spiritual Comfort; but complains much of Unfixedness, and Wandrings of Mind in Religion.]

Monday, *Sept.* 19. In the Afternoon, rode to *Bethlehem*, and there preach'd. Had some Measure of Assistance, both in Prayer and Preaching. I felt serious, kind and tender towards all Mankind, and longed that Holiness might flourish more on Earth.

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* I was witness to the very Christian Spirit Mr. *Brainerd* shew'd at that Time, being then at *New-Haven*, and being One that he saw fit to consult on that Occasion. (This was the first Time that ever I had Opportunity of personal Acquaintance with him.) There truly appear'd in him a great Degree of Calmness and Humility; without the least Appearance of Rising of Spirit for any ill Treatment he supposed he had suffered, or the least Backwardness to abase himself before Them who he thought had wrong'd him. What he did was without any Objection or Appearance of Reluctance, even in private to his Friends, that he freely open'd himself to. Earnest Application was made on his Behalf to the Authority of the College, that he might have his Degree then given him; and particularly by the Rev. Mr. *Burr*, of *Newark*, one of the Correspondents of the Hon. Society in *Scotland*; He being sent from *New-Jersey* to *New-Haven*, by the rest of the Commissioners, for that End; and many Arguments were used; but without Success. Indeed the Governours of the College were so far satisfied with the Reflections Mr. *Brainerd* had made on himself, that they appeared willing to admit him again into *College*; but not to give him his *Degree*, 'till he should have remain'd there, at least a Twelve-Month, which being contrary to what the Correspondents, to whom he was now engaged, had declared to be their Mind, he did not consent to it. He desired his Degree, as he thought it would tend to his being more extensively useful; but still when he was deny'd it, he manifested no Disappointment or Resentment.

Tuesday, *Sept.* 20. Had Thoughts of going forward on my Journey to my *Indians*; but towards Night was taken with a hard Pain in my Teeth, and shivering Cold, and could not possibly recover a comfortable Degree of Warmth the whole Night following. I continued very full of Pain all Night; and in the Morning had a very hard Fever, and Pains almost all over my whole Body. I had a Sense of the divine Goodness in appointing this to be the Place of my Sickness; *viz.* among my Friends that were very Kind to me. I should probably have perished, if I had first got Home to my own House in the Wilderness, where I have none to converse with but the poor rude ignorant *Indians*. Here I saw was Mercy in the midst of Affliction. I continued thus, mostly confined to my Bed, 'till Friday-Night; very full of Pain most of the Time; but thro' divine Goodness not afraid of Death. Then the extream Folly of those appear'd to me, who put off their turning to God 'till a Sick-Bed. Surely this is not a Time proper to prepare for Eternity.--- On Friday-Evening my Pains went off something suddenly; and I was exceeding weak, and almost fainted; but was very comfortable the Night following. Those Words *Psal.* cxviii. 17. I frequently revolved in my Mind; and thought we were to prize the Continuation of Life only on this Account, that we may *shew forth God's Goodness and Works of Grace.*

[From this Time, he gradually recover'd: And on the next Tuesday was so well as to be able to go forward on his Journey Homewards: But was 'till the Tuesday following before he reach'd *Kaunaumeek*. And seems, great Part of this Time, to have had a very deep and lively Sense of the Vanity and Emptiness of all Things here below, and of the Reality, Nearness and vast Importance of eternal Things.]

Tuesday, *October* 4. This Day rode Home to my own House and People. The poor *Indians* appear'd very glad of my Return. Found my House and all Things in Safety. I presently fell on my Knees and blessed God for my safe Return, after a long and tedious Journey, and a Season of Sickness in several Places where I had been, and after I had been sick my self. God has renewed his Kindness to me, in preserving me one Journey more. I have taken many considerable Journeys since this Time last Year, and yet God has never suffered one of my Bones to be broken, or any distressing Calamity to befall me, excepting the ill Turn I had in my last Journey; Tho' I have been often exposed to Cold and Hunger in the Wilderness, where the Com-

forts

forts of Life were not to be had; have frequently been loſt in the Woods; and ſometimes oblig'd to ride much of the Night; and once lay out in the Woods all Night. Bleſſed be God that has preſerved me.

[In his Diary for the next eleven Days, are great Complaints of Diſtance from God, ſpiritual Pride, Corruption, and exceeding Vileneſs. He once ſays, his Heart was ſo preſs'd with a Senſe of his Pollution, that he could ſcarcely have the Face and Impudence (as it then appeared to him) to deſire that God ſhould not damn him forever. And at another Time, he ſays, He had ſo little Senſe of God, or Apprehenſion and Reliſh of his Glory and Excellency, that it made him more diſpoſed to Kindneſs and Tenderneſs towards thoſe who are blind and ignorant of God and Things divine and heavenly.]

Lord's-Day, *Octob.* 16. In the Evening, God was pleaſed to give me a feeling Senſe of my own Unworthineſs; but thro' divine Goodneſs ſuch as tended to draw, rather than drive me from God: It fill'd me with Solemnity. I retired alone (having at this Time a Friend with me) and poured out my Soul to God, with much Freedom; and yet in Anguiſh, to find my ſelf ſo unſpeakably ſinful and unworthy before a holy God. Was now much reſigned under God's Diſpenſations towards me, tho' my Trials had been very great. But thought whether I could be reſign'd, if God ſhould let the *French Indians* come upon me, and deprive me of my Life, or carry me away Captive (tho' I knew of no ſpecial Reaſon then to propoſe this Trial to myſelf, more than any other) and my Soul ſeem'd ſo far to reſt and acquieſce in God, that the Sting and Terror of theſe Things ſeem'd in a great Meaſure gone. Preſently after I came to the *Indians*, whom I was teaching to ſing Pſalm-Tunes that Evening, I received the following Letter from *Stockbridge*, by a Meſſenger ſent on the Sabbath on Purpoſe, which made it appear of greater Importance.

" *Sir*, Juſt now we received Advices from Col. *Stoddard*, " that there is the utmoſt Danger of a Rupture with *France*. " He has received the ſame from his Excellency our Governour, " ordering him to give Notice to all the expoſed Places, that " they may ſecure themſelves the beſt they can againſt any " ſudden Invaſion. We thought beſt to ſend directly to *Kau-* " *naumeek*, that you may take the prudenteſt Meaſures for your " Safety that dwell there. I am, Sir, *&c.*

I

I thought, upon reading the Contents, it came in a good Seaſon; for my Heart ſeem'd ſomething fix'd on God, and therefore I was not much ſurprized: But this News only made me more ſerious, and taught me that I muſt not pleaſe my ſelf with any of the Comforts of Life which I had been preparing for my Support. Bleſſed be God, that gave me any Intenſeneſs and Fervency this Evening.

Monday, *Octob.* 17. Had ſome-riſing Hopes ſometimes, that *God would ariſe and have Mercy on* Zion *ſpeedily.* My Heart is indeed refreſhed, when I have any prevailing Hopes of *Zion*'s Proſperity. O that I may ſee the glorious Day, when *Zion* ſhall become the *Joy of the whole Earth!* Truly there is nothing that I greatly value in this lower World.

[On Tueſday, he rode to *Stockbridge*; complains of being much diverted, and having but little Life. On Wedneſday, he expreſſes ſome ſolemn Senſe of divine Things, and a longing to be always doing for God with a godly Frame of Spirit.]

Thurſday, *Octob.* 20. Had but little Senſe of divine Things this Day. Alas, that ſo much of my precious Time is ſpent with ſo little of God! Thoſe are tedious Days, wherein I have no Spirituality.

Friday, *Octob.* 21. Returned home to *Kaunaumeek*: Was glad to get alone in my little Cottage, and to cry to that God who ſeeth in ſecret and is preſent in a Wilderneſs.

Saturday, *Octob.* 22. Had but little ſenſible Communion with God. This World is a dark Cloudy Manſion. Oh, when will the *Sun of Righteouſneſs* ſhine on my Soul without Ceſſation or Intermiſſion.

Lords-Day, *Octob.* 23. In the Morning, had a little Dawn of Comfort ariſing from Hopes of ſeeing glorious Days in the Church of God: Was enabled to pray for ſuch a glorious Day with ſome Courage and Strength of Hope. In the Forenoon, treated on the Glories of Heaven, *&c.*--- In the Afternoon, on the Miſeries of Hell, and the Danger of going there. Had ſome Freedom and Warmth, both Parts of the Day. And my People were very Attentive. In the Evening, two or three came to me under Concern for their Souls; to whom I was enabled to diſcourſe cloſely, and with ſome Earneſtneſs and Deſire. O that God would be merciful to their poor Souls.

[He

[He ſeems, through the whole of this Week, to have been greatly engaged to fill up every Inch of Time in the Service of God, and to have been moſt deligently employed in Study, Prayer and inſtructing the *Indians* ; and from Time to Time expreſſes Longings of Soul after God, and the Advancement of his Kingdom, and ſpiritual Comfort and Refreſhment.]

Lords-Day, *Octob.* 30. In the Morning, enjoyed ſome Fixedneſs of Soul in Prayer, which was indeed ſweet and deſirable : Was enabled to leave my ſelf with God, and to acquieſce in him. At Noon, my Soul was refreſh'd with reading *Rev.* iii. more eſpecially the 11th and 12th Verſes. O my Soul longed for that bleſſed Day, when I ſhould *dwell in the Temple of God*, and *go no more out* of his immediate Preſence !

Monday, *Octob.* 31. Rode to *Kinderhook*, about 15 Miles from my Place. While riding, I felt ſome divine Sweetneſs in the Thoughts of being a *Pillar in the Temple of God* in the upper World, and being no more deprived of his bleſſed Preſence and the Senſe of *his Favour*, which is *better than Life*. My Soul was ſo lifted up to God, that I could pour out my Deſires to him, for more Grace and further Degrees of Sanctification, with abundant Freedom. Oh, I longed to be more abundantly prepared for that Bleſſedneſs, with which I was then in ſome Meaſure refreſh'd !--- Return'd Home in the Evening ; but took an extreamly bad Cold by riding in the Night.

Tueſday, *Novemb.* 1. Was very much diſordered in Body, and ſometimes full of Pain in my Face and Teeth : Was not able to ſtudy much, and had not much ſpiritual Comfort. Alas, when God is withdrawn, all is gone !----Had ſome ſweet Tho'ts, which I could not but write down, on the *Deſign*, *Nature*, and *End* of *Chriſtianity*.

Wedneſday, *Novemb.* 2. Was ſtill more indiſpoſed in Body, and in much Pain, moſt of the Day : Had not much Comfort ; was ſcarcely able to ſtudy at all ; and ſtill intirely alone in the Wilderneſs. But bleſſed be the Lord, I ben't expoſed in the open Air : I have a Houſe, and many of the Comforts of Life, to ſupport me. I have learn'd, in a Meaſure, that all good Things, relating both to Time and Eternity, come from God.-- In the Evening, had ſome Degree of quickening in Prayer : I think, God gave me ſome Senſe of his Preſence.

Thurſday, *Novemb.* 3. Spent this Day in ſecret Faſting and Prayer, from Morning 'till Night. Early in the Morning, had (I think) ſome ſmall Degree of Aſſiſtance in Prayer. Afterwards,

wards, read the Story of *Elijah* the Prophet, 1 *Kings*, xvii, xviii, and xix Chapters, and alſo 2 *Kings* ii. and iv. Chapters. My Soul was much moved, obſerving the Faith, Zeal and Power of that holy Man; how he wreſtled with God in Prayer, *&c.* My Soul then cried with *Eliſha*, *Where is the Lord God of* Elijah! Oh, I longed for more Faith! My Soul breathed after God, and pleaded with him, that a *double Portion of that Spirit*, which was given to *Elijah*, might *reſt on me.* And that which was divinely refreſhing and ſtrengthning to my Soul, was, I ſaw that GOD is the *ſame* that he was in the Days of *Elijah.* --- Was enabled to wreſtle with God by Prayer, in a more affectionate, fervent, humble, intenſe, and importunate Manner, than I have for many Months paſt. Nothing ſeem'd too hard for God to perform; nothing too great for me to hope for from Him.--- I had for many Months intirely loſt all Hopes of being made inſtrumental of doing any ſpecial Service for God in the World: It has appeared intirely impoſſible, that one ſo black and vile ſhould be thus improved for God! But at this Time God was pleaſed to revive this Hope.---Afterwards read the iiid Chap. of *Exod.* and on to the xxth, and ſaw more of the *Glory* & *Majeſty* of GOD diſcovered in thoſe Chapters, than ever I had ſeen before; frequently in the mean Time falling on my Knees and crying to God for the Faith of *Moſes*, and for a Manifeſtation of the *divine Glory.* Eſpecially the iiid & ivth, and Part of the xivth& xvth Chapters, were unſpeakably ſweet to my Soul: My Soul bleſſed God, that he had ſhewn himſelf ſo *gracious* to his Servants of old. The xvth Chapter ſeem'd to be the very Language which my Soul utter'd to God in the Seaſon of my firſt ſpiritual Comfort, when I had juſt got thro' the *Red Sea*, by a *Way* that I had no Expectation of. O how my Soul then *rejoyced in God!* And now thoſe Things came freſh and lively to my Mind; now my Soul bleſs'd God afreſh, that he had open'd that unthought of *Way* to deliver me from the Fear of the *Egyptians*, when I almoſt deſpair'd of Life.---Afterwards read the Story of *Abraham's* Pilgrimage in the Land of *Canaan:* My Soul was melted, in obſerving his *Faith*, how he lean'd on God; how he *communed* with GOD, and what a *Stranger* he was here in the World. After that, read the Story of *Joſeph's* Sufferings, and God's Goodneſs to him: Bleſſed God for theſe Examples of Faith and Patience. My Soul was ardent in Prayer, was enabled to wreſtle ardently for my ſelf, for Chriſtian Friends, and for the Church of God. And felt more Deſire to ſee the Power of God in the Converſion of Souls, than I have done for a long Seaſon.

Seaſon. Bleſſed be God for this Seaſon of Faſting and Prayer. May his Goodneſs always abide with me, & draw my Soul to Him.

Thurſday, *Novemb.* 4. Rode to *Kinderhook*; went quite to *Hudſon's-River*, about 20 Miles from my Houſe; performed ſome Buſineſs; and returned Home in the Evening to my own Houſe. I had rather ride hard, and fatigue my ſelf, to get Home, than to ſpend the Evening and Night amongſt thoſe that have no Regard for God.

[The two next Days, he was very ill and full of Pain, probably through his riding in the Night, after a fatiguing Day's Journey on Thurſday: But yet ſeems to have been diligent in Buſineſs.]

Monday, *Novemb.* 7. This Morning, the Lord afforded me ſome ſpecial Aſſiſtance in Prayer: My Mind was ſolemn, fix'd, affectionate, and ardent in Deſires after Holineſs; and felt full of Tenderneſs and Love; and my Affections ſeemed to be diſſolved into Kindneſs and Softneſs.---In the Evening, enjoyed the ſame comfortable Aſſiſtance in Prayer, as in the Morning: My Soul longed after God, and cried to him with a filial Freedom, Reverence and Boldneſs. O that I might be intirely conſecrated and devoted to God.

[The two next Days, he complains of bodily Illneſs & Pain; but much more of ſpiritual Barrenneſs and Unprofitableneſs.]

Thurſday, *Nov.* 10. Spent this Day in Faſting and Prayer alone. In the Morning, was very dull and lifeleſs; was ſomething melancholy and diſcouraged. But after ſome Time, reading 2 *Kings* xix Chap. my Soul was moved and affected; eſpecially reading *Verſe* 14. and onward. I ſaw there was no other Way for the afflicted Children of God to take, but to go to GOD with all their Sorrows. *Hezekiah*, in his great Diſtreſs, went and ſpread his Complaint before the Lord. I was then enabled to ſee the mighty Power of God, and my extream Need of that Power: Was enabled to cry to God affectionately & ardently for his divine Power and Grace to be exerciſed towards me.--Afterwards, read the Story of *David*'s Trials, and obſerved the Courſe he took under them, how he ſtrengthned his Hands in GOD; whereby my Soul was carried out after GOD, enabled to cry to Him and rely upon Him, and felt *ſtrong in the Lord.* Was afterwards refreſh'd, obſerving the bleſſed Temper that was wrought in *David* by his Trials: All Bitterneſs and Deſire of

me in my ſpiritual Conflicts. Was a little refreſh'd to find one with whom I could converſe of *inward Trials*, &c.

Wedneſday, *Decemb.* 7. Spent the Evening in Perplexity, with a Kind of guilty Indolence. When I have no Heart or Reſolution for God and the Duties incumbent on me, I feel guilty of Negligence and Miſimprovement of Time. Certainly I ought to be engaged in my Work and Buſineſs, to the utmoſt Extent of my Strength and Ability.

Thurſday, *Decemb.* 8. My Mind was much diſtracted with different Affections. Seem'd to be at an amazing Diſtance from God: and looking round in the World, to ſee if there was not ſome Happineſs to be derived from it, GOD, and ſome certain Objects in the World, ſeem'd each to invite my Heart and Affections; and my Soul ſeem'd to be diſtracted between them. I have not been ſo much beſet with the World for a long Time; and that with Relation to ſome particular Objects which I thought my ſelf moſt dead to. But even while I was deſiring to pleaſe my ſelf with any Thing below, Guilt, Sorrow and Perplexity attended the firſt Motions of Deſire. Indeed I can't ſee the Appearance of Pleaſure and Happineſs in the World, as I uſed to do: And bleſſed be God for any Habitual Deadneſs to the World.- - I found no Peace, or Deliverance from this Diſtraction and Perplexity of Mind, 'till I found Acceſs to the Throne of Grace: And as ſoon as I had any Senſe of God and Things divine, the Allurements of the World vaniſh'd, and my Heart was determined for God. But my Soul mourned over my Folly, that I ſhould deſire any Pleaſure, but only in God. God forgive my ſpiritual Idolatry.

[The next thirteen Days, he appears to have been continually in deep Concern about the Improvement of precious Time; and there are many Expreſſions of Grief, that he improved Time no better; ſuch as, *Oh. what Miſery do I feel, when my Thought rove after Vanity! I ſhould be happy if always engaged for God! O wretched Man that I am*, &c! Speaks of his being pained with a Senſe of his Barrenneſs, perplexed with his Wandrings, longing for Deliverance from the Being of Sin, mourning that Time paſt away, and ſo little was done for God, *&c.*--- On Tueſday, *Decemb.* 20. He ſpeaks of his being viſited at *Kaunaumeek* by ſome under ſpiritual Concern.]

Thurſday, *Decemb.* 22. Spent this Day alone in Faſting and Prayer, and Reading in God's Word the Exerciſes and Deliverances of God's Children. Had, I truſt, ſome Exerciſe of Faith and realizing Apprehenſion of divine Power, Grace and Holineſs;

Holineſs; and alſo of the Unchangeableneſs of God, that he is the ſame as he was when he delivered his Saints of old out of great Tribulation. My Soul was ſundry Times in Prayer enlarged for God's Church and People. O that *Zion* might become the *Joy of the Whole Earth.* 'Tis better to wait upon God with Patience, than to put Confidence in any Thing in this lower World. *My Soul, wait Thou on the Lord; for from him comes thy Salvation.*

Friday, *Decemb.* 23. Felt a little more Courage and Reſolution in Religion, than at ſome other Times.

Saturday, *Decemb.* 24. Had ſome Aſſiſtance, and longing Deſires after Sanctification, in Prayer this Day; eſpecially in the Evening: Was ſenſible of my own Weakneſs and ſpiritual Impotency: Saw plainly, I ſhould fall into Sin, if God of his abundant Mercy did not *uphold my Soul*, and *withhold me from Evil.* O that God would *uphold me by his free Spirit*, and *ſave me from the Hour of Temptation.*

Lord's-Day, *Decemb.* 25. Pray'd much, in the Morning, with a feeling Senſe of my own ſpiritual Weakneſs and Inſufficiency for any Duty. God gave me ſome Aſſiſtance in Preaching to the *Indians*; and eſpecially in the Afternoon, when I was enabled to ſpeak with uncommon Plainneſs, Freedom, and Earneſtneſs. Bleſſed be God for any Aſſiſtance granted to one ſo unworthy. Afterwards felt ſome Thankfulneſs; but ſtill ſenſible of Barrenneſs.--- Spent ſome Time in the Evening, with one or two Perſons under ſpiritual Concern, and exhorting others to their Duty, *&c.*

Monday, *Decemb.* 26. Rode down to *Stockbridge.* Was very much fatigued with my Journey, wherein I underwent great Hardſhip: Was much expoſed and very wet by falling into a River. Spent the Day and Evening without much Senſe of divine and heavenly Things; But felt guilty, griev'd, and perplex'd with wandring careleſs Thoughts.

Tueſday, *Decemb.* 27. Had a ſmall Degree of Warmth in ſecret Prayer, in the Evening: but, alas, had but little ſpiritual Life, and conſequently but little Comfort! Oh, the Preſſure of a *Body of Death!* *

Wedneſday, *Decemb.* 28. Rode about ſix Miles to the Ordination of Mr. *Hopkins.* In the Seaſon of the Solemnity was

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* This Day he wrote the *2d Letter* added at the End of this Hiſtory.

ſomewhat

ſomewhat affected with a Senſe of the Greatneſs and Importance of the Work of a Miniſter of Chriſt. Afterwards was grieved to ſee the Vanity of the Multitude. In the Evening, ſpent a little Time with ſome Chriſtian Friends, with ſome Degree of Satisfaction; but moſt of the Time had rather have been alone.

Thurſday, *Decemb.* 29. Spent the Day mainly in converſing with Friends; yet enjoyed little Satisfaction, becauſe I could find but few diſpoſed to Converſe of divine and heavenly Things. Alas, what are Things of this World, to afford Satisfaction to the Soul!--- Near Night, returned to *Stockbridge*; in ſecret bleſs'd God for Retirement, and that I ben't always expoſed to the Company and Converſation of the World. O that I could live *in the ſecret of God's Preſence.*

Friday, *Decemb.* 30. Was in a ſolemn devout Frame in the Evening. Wonder'd that Earth, with all its Charms, ſhould ever allure me in the leaſt Degree. O that I could always realize the Being and Holineſs of God.

Saturday, *Decemb.* 31. Rode from *Stockbridge* home to my Houſe: The Air was clear and Calm, but as Cold as ever I felt it in the World, or near. I was in great Danger of periſhing by the Extremity of the Seaſon.--- Was enabled to Meditate much on the Road.

Lord's-Day, *January* 1. 1743,4. In the Morning, had ſome ſmall Degree of Aſſiſtance in Prayer. Saw my ſelf ſo vile and unworthy, that I could not look my People in the Face, when I came to Preach. Oh, my Meanneſs, Folly, Ignorance, and inward Pollution!--- In the Evening, had a little Aſſiſtance in Prayer, ſo that the Duty was delightſome, rather then burdenſom. Reflected on the Goodneſs of God to me in the paſt Year, *&c.* Of a Truth God has been kind and gracious to me, tho' he has cauſed me to paſs thro' many Sorrows; he has provided for me bountifully, ſo that I have been enabled, in about 15 Months paſt, to beſtow to charitable Uſes about an *Hundred Pounds New-England* Money, that I can now remember. * Bleſſed be the

* Which was, I ſuppoſe, to the value of about *one Hundred and eighty five Pounds* in our Bills of the old Tenour, as they now paſs.--- By this, as well as many other Things, it is manifeſt, that his frequent Melancholy did not ariſe from the Conſideration of any Diſadvantage he was laid under to get a Living in the World, by his Expulſion from the College.

Lord

Lord, that has so far used me as *his Steward*, to distribute a *Portion of his Goods*. May I always remember, that all I have comes from God. Blessed be the Lord, that has carried me thro' all the Toils, Fatigues, and Hardships of the Year past, as well as the spiritual Sorrows and Conflicts that have attended it. O that I could begin this Year *with God*, and spend the whole of it to *his Glory*, either in Life or Death.

Monday, *Jan.* 2. Had some affecting Sense of my own Impotency and spiritual Weakness.--- 'Tis nothing but the Power of God that keeps me from all Manner of Wickedness. I see, *I am nothing*, and can do nothing without Help from above. Oh, for divine Grace! In the Evening, had some Ardour of Soul in Prayer, and longing Desires to have God for my Guide and Safe-guard at all Times. †

Tuesday, *Jan.* 3. Was employed much of the Day in Writing; and spent some Time in other necessary Employment. But my Time passes away so swiftly, that I am astonished when I reflect on it, and see how little I do in it. My State of Solitude does not make the Hours hang heavy upon my Hands. O what Reason of Thankfulness have I, on account of this Retirement! I find, that I *don't*, and it seems I *can't*, lead a *Christian Life*, when I am abroad, and can't spend Time in Devotion, Christian Conversation, and Serious Meditation, as I should do. Those Weeks that I am obliged now to be from home, in order to learn the *Indian* Tongue, are mostly spent in Perplexity & Barrenness, without much sweet Relish of divine Things; and I feel my self a Stranger at the Throne of Grace, for want of more frequent and continued Retirement. When I return Home, and give my self to Meditation, Prayer, and Fasting, a new Scene opens to my Mind, and my Soul longs for Mortification, Self-denial, Humility, and Divorcement from all the Things of the World. This Evening, my Heart was somewhat warm and fervent in Prayer and Meditation, so that I was loth to indulge Sleep. Continued in those Duties 'till about Midnight.

Wednesday, *Jan.* 4. Was in a resigned and mortified Temper of Mind, much of the Day. Time appeared a *Moment*, Life a *Vapour*, and all its Enjoyments as empty Bubbles, and fleeting Blasts of Wind.

† This Day he wrote the 3*d Letter*, published at the End of this Account of his Life.

Thursday,

Thurſday, *Jan* 5. Had a humbling and preſſing Senſe of my Unworthineſs. My Senſe of the Badneſs of my own Heart fill'd my Soul with Bitterneſs and Anguiſh; which was ready to ſink, as under the Weight of a heavy Burden. And thus ſpent the Evening, 'till late.---Was ſomewhat intenſe and ardent in Prayer.

Friday, *Jan.* 6. Feeling and conſidering my extream Weakneſs, and Want of Grace, the Pollution of my Soul, and Danger of Temptations on every ſide, I ſet apart this Day for Faſting and Prayer, neither eating nor drinking from Evening to Evening, beſeeching God to have Mercy on me. And my Soul intenſely long'd, that the dreadful Spots and Stains of Sin might be waſh'd away from it. Saw ſomething of the Power and Alſufficiency of God. My Soul ſeem'd to reſt on his Power and Grace; longed for Reſignation to his Will, and Mortification to all Things here below. My Mind was greatly fix'd on divine Things: My Reſolutions for a Life of Mortification, continual Watchfulneſs, Self-denial, Serioufneſs, and Devotion to God, were ſtrong and fix'd; my Deſires ardent and Intenſe; my Conſcience tender, and afraid of every Appearance of Evil. My Soul grieved with the Reflection on paſt Levity, and Want of Reſolution for God. I ſolemnly renewed my Dedication of my ſelf to God, and longed for Grace to enable me always to keep Covenant with him. Time appeared very ſhort, Eternity near; and a great Name, either in or after Life, together with all earthly Pleaſures and Profits, but an empty Bubble, a deluding Dream.

Saturday, *Jan.* 7. Spent this Day in Serioufneſs, with ſtedfaſt Reſolutions for God and a Life of Mortification. Studied cloſely, 'till I felt my bodily Strength fail. Felt ſome Degree of Reſignation to God, with an Acquieſcence in his Diſpenſations. Was grieved, that I could do ſo little for God before my bodily Strength fail'd.---In the Evening, tho' tired, yet was enabled to continue inſtant in Prayer for ſome Time. Spent the Time in Reading, Meditation, and Prayer, 'till the Evening was far ſpent: Was grieved, to think that I could not *watch unto Prayer* the whole Night.---But bleſſed be God, Heaven is a Place of continual and inceſſant Devotion, tho' Earth is dull.

[The ſix Days following, he continued in the ſame happy Frame of Mind; enjoyed the ſame Compoſure, Calmneſs, Reſignation, ardent Deſire and ſweet Fervency of Spirit, in a high Degree, every Day, not one excepted. Thurſday, this Week, he kept as a Day of ſecret Faſting and Prayer.]

Saturday.

Saturday, *Jan.* 14. This Morning, enjoyed a moſt ſolemn Seaſon in Prayer: My Soul ſeem'd enlarged and aſſiſted to pour out it ſelf to God for Grace, and for every Bleſſing I wanted, for my ſelf, my dear Chriſtian Friends, and for the Church of God; and was ſo enabled to *ſee him who is inviſible*, that my Soul *reſted upon him* for the Performance of every Thing I aſked agreable to his Will. It was then my Happineſs, to *continue inſtant in Prayer*, and was enabled to continue in it for near an Hour. My Soul was then *ſtrong in the Lord and in the Power of his Might:* Long'd exceedingly for angelick Holineſs and Purity, and to have all my Thoughts, at all Times, employed in divine and heavenly Things. O how bleſſed is an heavenly Temper! O how unſpeakably bleſſed it is, to feel a Meaſure of that Rectitude, in which we were at firſt created!--- Felt the ſame divine Aſſiſtance in Prayer ſundry Times in the Day. My Soul confided in God for my ſelf, and for his *Zion*; truſted in divine Power and Grace, that he would do glorious Things in his Church, on Earth, for his own Glory.

[The next Day he ſpeaks of ſome Glimpſes he had of the divine Glories, and of his being enabled to maintain his Reſolutions in ſome Meaſure; but complains, that he could not draw near to God: Seems to be fill'd with trembling Fears leſt he ſhould return to a Life of Vanity, to pleaſe himſelf with ſome of the Enjoyments of this lower World; and ſpeaks of his being much troubled, and feeling guilty, that he ſhould addreſs immortal Souls with no more Ardency and Deſire of their Salvation.-- On Monday, he rode down to *Stockbridge*, was diſtreſs'd with the extream Cold: But notwithſtanding, his Mind was in a devout and ſolemn Frame in his Journey. The four next Days, he was very ill, probably by his ſuffering from the Cold in his Journey; yet he ſays he ſpent the Time in a more ſolemn Manner than he fear'd. On Friday-Evening, he rode down and viſited Mr. *Hopkins*; and on Saturday, rode 18 Miles to *Solſbury*, where he kept Sabbath, and enjoyed conſiderable Degrees of God's gracious Preſence, Aſſiſtance in Duty, and divine Comfort and Refreſhment, longing to give himſelf wholly to God, to be his forever.]

Monday, *Jan.* 23. I think I never felt more reſigned to God, nor ſo much dead to the World, in every Reſpect, as now: Was dead to all Deſire of Reputation and Greatneſs, either in Life or after Death: All I longed for, was to be holy, humble, crucified to the World *&c.*

Tuesday, *Jan.* 24. Near Noon, rode over to *Canaan*. In the Evening, was unexpectedly visited by a considerable Number of People, with whom I was enabled to converse profitably of divine Things: Took Pains to describe the Difference between a regular and irregular *Self-love*: The one consisting with a Supream Love to God, but the other not; The former uniting God's Glory and the Soul's Happiness, that they become one common Interest, but the latter disjoyning and separating God's Glory and the Man's Happiness, seeking the latter with a Neglect of the former. Illustrated this by that genuine Love that is found between the Sexes; which is diverse from that which is wrought up towards a Person only by rational Arguments, or Hope of Self-Interest. Love is a pleasing Passion, it affords Pleasure to the Mind where it is; but yet true genuine Love is not nor can be placed upon any Object with that Design of pleasing itself with the feeling of it in a Man's own Breast.

[On Wednesday, he rode to *Sheffield*; the next Day, to *Stockbridge*: And on Saturday, home to *Kaunaumeek*, tho' the Season was Cold and Stormy: Which Journey was followed with Illness and Pain. It appears by his Diary, that he spent the Time, while riding, in profitable Meditations, and in lifting up his Heart to God; and he speaks of Assistance, Comfort, and Refreshment; but still complains of Barrenness, *&c.* His Diary for the five next Days is full of the most heavy bitter Complaints; and he expresses himself as full of Shame and Self-loathing for his lifeless Temper of Mind and Sluggishness of Spirit, and as being in Perplexity and Extremity, and appearing to himself unspeakably vile and guilty before God on Account of some inward workings of Corruption he found in his Heart, *&c.*]

Thursday, *Feb.* 2. Spent this Day in Fasting and Prayer, seeking the Presence and Assistance of God, that he would enable me to overcome all my Corruptions and spiritual Enemies.

Friday, *Feb.* 3. Enjoy'd more Freedom and Comfort than of late; was intensely engaged in Meditation upon the different Whispers of the various Powers and Affections of a pious Mind, exercised with a great variety of Dispensations: And could not but write as well as meditate on so entertaining a Subject. * I hope,

* I find what he wrote on this Head among his Papers, that were left in my Hand, and it is here published at the End of this Account of his Life.

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the Lord gave me some true Sense of divine Things this Day: But alas, how great and pressing are the Remains of indwelling Corruption! I am now more sensible than ever, that God alone is *the Author and Finisher of our Faith*; *i. e.* that the whole and every Part of Sanctification, and every good Word, Work, or Thought, that is found in me, is the Effect of his Power and Grace; that *without him I can do Nothing*, in the strictest Sense; and that *he works in us to will and to do of his own good Pleasure*, and from no other Motive. Oh, how amazing it is that People can talk so much about Men's Power and Goodness; when, if God did not hold us back every Moment, we should be Devils incarnate! This my bitter Experience, for several Days last past, has abundantly taught me concerning my self.

Saturday, *Feb.* 4. Enjoy'd some Degree of Freedom and spiritual Refreshment; was enabled to pray with some Fervency, and longing Desires of *Zion*'s Prosperity; and my Faith and Hope seems to *take hold of God*, for the Performance of what I was enabled to plead for. Sanctification in my self, and the Ingathering of God's Elect, was all my Desire; and the Hope of its Accomplishment, all my Joy.

Lords-Day, *Feb.* 5. Was enabled in some Measure to rest and confide in God, and to prize his Presence and some Glimpses of the Light of his Countenance, above my necessary Food. Thought my self, after the Season of Weakness, Temptation, and Desertion I endured the last Week, to be somewhat like *Samson* when his Locks began to grow again. Was enabled to preach to my People with more Life and Warmth, than I have for some Weeks past.

Monday, *Feb.* 6. This Morning, my Soul again was strengthned in God, and found some sweet Repose in him in Prayer: Longing especially for the compleat Mortification of Sensuality and Pride, and for Resignation to God's Dispensations, at all Times, as thro' Grace I felt it at this Time. I did not desire Deliverance from any Difficulty, that attends my Circumstances, unless God was willing. O how comfortable is this Temper!--- Spent most of the Day in reading God's Word, in Writing, and Prayer. Enjoyed repeated and frequent Comfort, and Intenseness of Soul in Prayer thro' the Day. In the Evening, spent some Hours in private Conversation with my People: And afterwards, felt some Warmth in secret Prayer.

Tuesday, *Feb.* 7. Was much engaged in some sweet Meditations on the Powers and Affections of the godly Soul in their Pursuit of their beloved Object: Wrote something of the native

Language of ſpiritual Senſation, in its ſoft and tender Whiſpers; declaring, that it now *feels* and *taſtes that the Lord is gracious*; that he is the Supreme Good, the only Soul-ſatisfying Happineſs; that he is a Compleat, Sufficient, and Almighty Portion: ſaying,

" *Whom have I in Heaven but Thee? And there is none upon* " *Earth that I deſire, beſides* this bleſſed Portion. O, I feel 'tis " Heaven to pleaſe him, and to be juſt what he would have me " to be! O that my Soul were *Holy, as he is Holy!* O that it " were *pure even as Chriſt is pure*; and *perfect, as my Father in* " *Heaven is perfect!* Theſe, I feel, are the ſweeteſt Commands " in God's Book, compriſing all others. And ſhall I break " them! Muſt I break 'em! Am I under a Neceſſity of it as " long as I live in the World! O my Soul, Wo, Wo is me that " I am a Sinner, becauſe I now neceſſarily grieve and offend this " bleſſed God, who is infinite in Goodneſs and Grace! Oh, " methinks, if he would puniſh me for my Sins, it would not " wound my Heart ſo deep to offend him: But tho' I ſin con- " tinually, yet he continually repeats his Kindneſs to me! Oh, " Methinks I could bear any ſuffering; but how can I bear to " grieve and diſhonour this bleſſed God! How ſhall I yield " ten Thouſand Times more Honour to him? What ſhall I " do to glorify & worſhip this beſt of Beings? O that I could " conſecrate my ſelf, Soul and Body, to his Service forever. O " that I could give up my ſelf to him ſo as never more to attempt " to be my own, or to have any Will or Affections that are " not perfectly conformed to him. But, alas, alas, I find I can't " be thus entirely devoted to God: I can't live and not ſin. " O ye *Angels*, do ye glorify him inceſſantly; and if poſſible, " proſtrate yourſelves lower before the bleſſed King of Heaven. " I long to bear a Part with you; and, if it were poſſible, to " help you. Oh, when we have done all that we can, to all " Eternity, we ſhall not be able to offer the ten Thouſandth " Part of the Homage that the glorious God deſerves!"

Felt ſomething ſpiritual, devout, reſigned, and mortified to the World, much of the Day; and eſpecially towards and in the Evening. Bleſſed be God, that he enables me to love him for himſelf.

Wedneſday, *Feb.* 8. Was in a comfortable Frame of Soul, moſt of the Day; tho' ſenſible of and reſtleſs under ſpiritual Barrenneſs. I find that both Mind and Body are quickly tired with Intenſeneſs and Fervour in the Things of God. O that I could be as inceſſant as *Angels* in Devotion and ſpiritual Fervour.

Thurſday,

Thurſday, *Feb.* 9. Obſerved this Day as a Day of Faſting and Prayer, intreating of God to beſtow upon me his Bleſſing and Grace; eſpecially to enable me to live a Life of Mortification to the World, as well as of Reſignation and Patience. Enjoy'd ſome realizing Senſe of divine Power and Goodneſs in Prayer, ſeveral Times; and was enabled to roll the Burden of my ſelf and Friends, and of *Zion*, upon the Goodneſs and Grace of God: But, in the general, was more dry and barren than I have uſually been of late upon ſuch Occaſions.

Friday, *Feb.* 10. Was exceedingly oppreſs'd, moſt of the Day, with Shame, Grief and Fear, under a Senſe of my paſt Folly, as well as preſent Barrenneſs and Coldneſs. When God ſets before me my paſt Miſconduct, eſpecially any Inſtances of *miſguided Zeal*, it ſinks my Soul into Shame and Confuſion, makes me afraid of a ſhaking Leaf. My Fear is ſuch as the Prophet *Jeremy* complains of, *Jer.* xx. 10.--- I have no Confidence to hold up my Face, even before my Fellow-Worms; but only when my Soul confides in God, and I find the ſweet Temper of Chriſt, the Spirit of Humility, Solemnity, and Mortification, and Reſignation, alive in my Soul.--- But, in the Evening, was unexpectedly refreſh'd in *pouring out my Complaint to God*: My Shame and Fear was turned into a ſweet Compoſure and Acquieſcence in God.

Saturday, *Feb.* 11. Felt much as Yeſterday: enjoyed but little ſenſible Communion with God.

Lords-Day, *Feb.* 12. My Soul ſeem'd to confide in God, and to repoſe itſelf on him; and had out-goings of Soul after God in Prayer. Enjoyed ſome divine Aſſiſtance, in the Forenoon, in Preaching; but in the Afternoon, was more perplex'd with Shame *&c.* Afterwards, found ſome Relief in Prayer: Lov'd, as a feeble afflicted deſpiſed Creature, to caſt myſelf on a God of infinite Grace and Goodneſs, hoping for no Happineſs but from him.

Monday, *Feb.* 13. Was Calm and Sedate in Morning-Devotions; and my Soul ſeem'd to rely on God.--- Rode to *Stockbridge*, and enjoy'd ſome comfortable Meditations by the Way: Had a more refreſhing Taſte and Reliſh of heavenly Bleſſedneſs, than I have enjoy'd for many Months paſt. I have many Times, of late, felt as ardent Deſires of Holineſs as ever: But not ſo much Senſe of the Sweetneſs and unſpeakable Pleaſure of the Enjoyments and Employments of Heaven. My Soul longed to leave Earth, and bear a Part with Angels in their celeſtial Employments. My Soul ſaid, *Lord, it is good to be here*; and it appeared to me better to die, than to loſe the Reliſh of theſe heavenly Delights.

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[A Senſe of divine Things ſeem'd to continue with him, in a leſſer Degree, thro' the next Day. On Wedneſday he was, by ſome Diſcourſe that he heard, caſt into a melancholy Gloom, that operated much in the ſame Manner as his Melancholy had formerly done, when he came firſt to *Kaunaumeek* ; The Effects of which ſeem'd to continue, in ſome Degree the ſix following Days.]

Wedneſday, *Feb.* 22. In the Morning, had as clear a Senſe of the exceeding Pollution of my Nature, as ever I remember to have had in my Life. I then appear'd to my ſelf inexpreſſibly loathſom, & defiled: Sins of Childhood, of early Youth, and ſuch Follies as I had not thought of for Years together, (as I remember) came now freſh to my View, as if committed but Yeſterday, and appeared in the moſt odious Colours: They appeared more in Number than the Hairs of my Head: Yea, they *went over my Head as an heavy Burden.*--- In the Evening, the Hand of Faith ſeem'd to be ſtrengthen'd in God: My Soul ſeemed to reſt and acquieſce in him: Was ſupported under my Burdens, reading the cxxv. Pſalm: Found that it was ſweet and comfortable to lean on God.

Thurſday, *Feb.* 23. Was frequent in Prayer, and enjoyed ſome Aſſiſtance.-- *There is a God in Heaven*, that over-rules all Things for the beſt; and this is the Comfort of my Soul: *I had fainted, unleſs I had believed to ſee the Goodneſs of God in the Land of the Living*, notwithſtanding preſent Sorrows.--- In the Evening, enjoyed ſome Freedom in Prayer, for my ſelf, Friends, and the Church of God.

Friday, *Feb.* 24. Was exceeding reſtleſs and perplex'd under a Senſe of the Miſimprovement of Time; Mourn'd to ſee Time paſs away; Felt in the greateſt Hurry; ſeem'd to have every Thing to do: Yet could do Nothing, but only grieve and groan under my Ignorance, Unprofitableneſs, Meanneſs, the Fooliſhneſs of my Actions and Thoughts, the Pride and Bitterneſs of my paſt Frames (at ſome Times, at leaſt) all which at this Time appear'd to me in lively Colours, and fill'd me with Shame. I could not compoſe my Mind to any profitable Studies, by Reaſon of this Preſſure. And the Reaſon, I judge, why I am not allowed to Study, a great Part of my Time, is, becauſe I am endeavouring to lay in ſuch a Stock of Knowledge, as ſhall be a Self-Sufficiency.--- I know it to be my indiſpenſable Duty to Study, and qualify my ſelf in the beſt Manner I can for publick Service: But this is my Miſery, I naturally Study and prepare, that I may *conſume it upon my Luſts* of Pride and Self-Confidence.

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[He continued in much the same Frame of Uneasiness at the Misimprovement of Time, and Pressure of Spirit under a Sense of Vileness, Unprofitableness &c. for the six next following Days; excepting some Intervals of Calmness and Composure, in Resignation to and Confidence in God.]

Friday, *March* 2. Was most of the Day employed in Writing on a divine Subject. Was frequent in Prayer, and enjoy'd some small Degree of Assistance. But in the Evening, God was pleased to grant me a divine Sweetness in Prayer; especially in the Duty of Intercession. I think, I never felt so much Kindness and Love to those who I have Reason to think are my Enemies (tho' at that Time I found such a Disposition to think the best of all, that I scarce knew how to think that any such Thing as Enmity and Hatred lodg'd in any Soul; it seem'd as if all the World must needs be Friends) and never pray'd with more Freedom and Delight, for my self, or dearest Friend, than I did now for my Enemies.

Saturday, *March* 3. In the Morning, spent (I believe) an Hour in Prayer, with great Intenseness and Freedom, and with the most soft and tender Affection towards Mankind. I longed that those who I have Reason to think owe me Ill-Will, might be eternally happy: It seem'd refreshing, to think of meeting them in Heaven, how much soever they had injured me on Earth: Had no Disposition to insist upon any Confession from them, in order to Reconciliation & the Exercise of Love & Kindness to them. O'tis an Emblem of Heaven it self, to love all the World with a Love of Kindness, Forgiveness, and Benevolence; To feel our Souls sedate, mild and meek; to be void of all evil Surmisings and Suspicions, and scarce able to think Evil of any Man upon any Occasion; To find our Hearts simple, open, and free, to those that look upon us with a different Eye!--- Prayer was so sweet an Exercise to me, that I knew not how to cease, lest I should lose the Spirit of Prayer. Felt no Disposition to eat or drink, for the sake of the Pleasure of it, but only to support my Nature, and fit me for divine Service. Could not be content without a very particular mention of a great Number of dear Friends at the Throne of Grace; as also the particular Circumstances of many, so far as they were known.

Lords-Day, *Nov.* 4. In the Morning, enjoyed the same Intenseness in Prayer as Yesterday-Morning; tho' not in so great a Degree: Felt the same Spirit of Love, universal Benevolence, Forgiveness, Humility, Resignation, Mortification to the World, and Composure of Mind, as then. *My Soul rested in* God; and

I found, I wanted no other Refuge or Friend. While my Soul thus truſts in God, all Things ſeem to be at Peace with me, even the Stones of the Earth: But when I can't apprehend and confide in God, all Things appear with a different Aſpect.

[Through the four next Days, he complains of Barrenneſs, want of holy Confidence in God, Stupidity, Wandrings of Mind, *&c.* and ſpeaks of Oppreſſion of Mind under a Senſe of exceeding Meanneſs, paſt Follies, as well as preſent Workings of Corruption.--- On Friday, he ſeems to have been reſtored to a conſiderable Degree of the ſame excellent Frame that he enjoyed the Saturday before.]

Saturday, *March* 10. In the Morning, felt exceeding dead to the World and all its Enjoyments: I thought, I was ready and willing to give up Life and all its Comforts, as ſoon as called to it: And yet then had as much Comfort of Life as almoſt ever I had. Life itſelf now appeared but an empty Bubble: The Riches, Honours, and common Enjoyments of Life appear'd extremely taſtleſs. I longed to be perpetually and entirely *crucified* to all Things here below, by the *Croſs of Chriſt*. My Soul was ſweetly reſigned to God's Diſpoſal of me, in every Regard; and I ſaw, there had nothing happen'd to me but what was beſt for me. I confided in God, that he would *never leave me*, tho' I ſhould *walk thro' the Valley of the Shadow of Death*. It was then *my Meat and Drink* to be holy, to *live to the Lord*, and *die to the Lord*: And I thought, that I then enjoyed ſuch a Heaven, as far exceeded the moſt ſublime Conceptions of an unregenerate Soul; and even unſpeakably beyond what I my ſelf could conceive of at another Time. I did not wonder, that *Peter* ſaid, *Lord, it is good to be here*, when thus refreſh'd with divine Glories. My Soul was full of Love and Tenderneſs in the Duty of Interceſſion; eſpecially felt a moſt ſweet Affection to ſome precious godly Miniſters, of my Acquaintance. Pray'd earneſtly for dear Chriſtians, and for thoſe I have Reaſon to fear are my Enemies: And could not have ſpoken a Word of Bitterneſs, or entertained a bitter Thought, againſt the vileſt Man living. Had a Senſe of my own great Unworthineſs. My Soul ſeem'd to breath forth Love and Praiſe to God afreſh, when I thought he would let his Children love and receive me as one of their Brethren and Fellow-Citizens: And when I thought of their treating me in that Manner, I longed to lie at their Feet; and could think of no Way to expreſs the Sincerity & Simplicity of my Love

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and Esteem of them, as being much better than my self.--- Towards Night, was very sorrowful: Seem'd to my self the worst Creature living; and could not pray, nor meditate, nor think of holding up my Face before the World.---Was a little relieved in Prayer, in the Evening; but longed to get on my Knees, and ask Forgiveness of every Body that ever had seen any Thing amiss in my past Conduct, especially in my *religious Zeal*.--- Was afterwards much perplex'd, so that I could not Sleep quietly.

Lords-Day, *March* 11. My Soul was in some Measure *strengthen'd in* GOD, in Morning-Devotion; so that I was releas'd from trembling Fear and Distress.--- Preached to my People from the Parable of the *Sower*, Matth. xiii. And enjoyed some Assistance, both Parts of the Day: Had some Freedom, Affection, and Fervency in addressing my poor People; long'd that God should take hold of their Hearts, and make them spiritually alive. And indeed I had so much to say to them, that I knew not how to leave off speaking. *

Monday, *March* 12. In the Morning, was in a devout, tender, and loving Frame of Mind; and was enabled to cry to God, I hope, with a Child-like Spirit, with Importunity, and Resignation, and Composure of Mind. My Spirit was full of Quietness, and Love to Mankind; and longed that Peace should reign on the Earth: Was grieved at the very Thoughts of a *fiery, angry* and *intemperate Zeal* in Religion; mourn'd over past Follies in that Regard; and my Soul confided in God for Strength and Grace sufficient for my future Work and Trials.--- Spent the Day mainly in hard Labour, making Preparation for my intended Journey.

Tuesday, *March* 13. Felt my Soul going forth after God sometimes; but not with such Ardency as I longed for. In the Evening, was enabled to continue *instant in Prayer*, for some considerable Time together; and especially had respect to the Journey I designed to enter upon, with the Leave of divine Providence, on the Morrow. Enjoyed some Freedom and Fervency, in treating that the divine Presence might attend me in

* This was the last Sabbath that ever he performed publick Service at *Kaunaumeek*, and these the last Sermons that ever he preached there. It appears by his Diary, that while he continued with these *Indians*, he took great Pains with them, and did it with much Discretion; But the particular Manner, how, has been omitted for Brevity's Sake.

every Place where my Buſineſs might lead me; and had a particular Reference to the Trials and Temptations that I apprehended I might be more eminently expoſed to in *particular Places*. Was ſtrengthen'd and comforted; altho' I was before very weary. Truly the *Joy of the Lord* is *Strength* and *Life*.

Wedneſday, *March* 14. Enjoy'd ſome Intenſeneſs of Soul in Prayer, repeating my Petitions for God's Preſence in every Place where I expected to be in my Journey. Beſought the Lord that I might not be too much pleaſed and amuſed with dear Friends and Acquaintance, in one Place and another.--- Near 10 ſet out on my Journey, and near Night came to *Stockbridge*.

Thurſday, *March* 15. Rode down to *Sheffield*. Here I met a Meſſenger from *Eaſt-Hampton* on *Long-Iſland*; who, by the unanimous Vote of that large Town, was ſent to invite me thither, in order to ſettle with that People, where I had been before frequently invited. Seem'd more at a Loſs what was my Duty, than before; when I heard of the great Difficulties of that Place, I was much concerned and grieved, and felt ſome Deſires to comply with their Requeſt; but knew not what to do: Endeavoured to commit the Caſe to God.

[The two next Days, he went no further than *Saliſbury*, being much hinder'd by the Rain. When he came there, he was much indiſpoſed.--- He ſpeaks of comfortable and profitable Converſation with Chriſtian Friends, on theſe Days.]

Lord's-Day, *March* 18. [At *Saliſbury*,] Was exceeding weak and faint, ſo that I could ſcarce walk: But God was pleaſed to afford me much Freedom, Clearneſs and Fervency in Preaching: I have not had the like Aſſiſtance in Preaching to Sinners for many Months paſt. --- Here another Meſſenger met me, and informed me of the Vote of another Congregation, to give me an Invitation to come among them upon Probation for Settlement. * Was ſomething exerciſed in Mind with a Weight and Burden of Care. O that God would *ſend forth faithful Labourers into his Harveſt*.

[After this, he went forward on his Journey towards *New-York* and *New-Jerſey*: In which he proceeded ſlowly; performing his Journey under great Degrees of bodily Indiſpoſition.

* This Congregation was that at *Millington*, near *Haddam*. They were very earneſtly deſirous of his coming among them.

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However, he preach'd ſeveral Times by the Way, being urged by Friend; in which he had conſiderable Aſſiſtance. He ſpeaks of Comfort in Converſation with Chriſtian Friends, from Time to Time, and of various Things in the Exerciſes and Frames of his Heart, that ſhew much of a divine Influence on his Mind in this Journey: But yetc omplains of *the Thing that he fear'd, viz.* a Decline of his ſpiritual Life, or Vivacity in Religion, by Means of his conſtant Removal from Place to Place, and want of Retirement; and complains bitterly of his Unworthineſs, Deadneſs, *&c.*--- He came to *New-York* on Wedneſday, *March* 28. And to *Elizabeth-Town* on the Saturday following, where it ſeems he waited 'till the Commiſſioners came together.]

Thurſday, *April* 5. Was again much exerciſed with Weakneſs, and with Pain in my Head. Attended on the Commiſſioners in their Meeting. * Reſolved to go on ſtill with the *Indian* Affair, if divine Providence permitted; altho' I had before felt ſome Inclination to go to *Eaſt-Hampton*, where I was ſolicited to go. †

[After this, he continued two or three Days in the *Jerſeys*, very ill; and then returned to *New-York*; and from thence into *New-England*; and went to his native Town of *Haddam*: where he

* The *Indians* at *Kaunaumeek* being but few in Number, and Mr. *Brainerd* having now been labouring among them about a Year, and having prevailed upon them to be willing to leave *Kaunaumeek*, and remove to *Stockbridge*, to live conſtantly under Mr. *Sargeant*'s Miniſtry; he thought he might now do more Service for Chriſt among the *Indians* elſewhere: And therefore went this Journey to *New-Jerſey* to lay the Matter before the Commiſſioners; who met at *Elizabeth-Town*, on this Occaſion, and determined that he ſhould forthwith leave *Kaunaumeek*, and go to the *Delaware Indians*.

† By the Invitations Mr. *Brainerd* had lately received, it appears, that it was not from Neceſſity, or for want of Opportunities to ſettle in the Miniſtry amongſt the *Engliſh*, notwithſtanding the Diſgrace he had been laid under at *College*, that he was determined to forſake all the outward Comforts to be enjoyed in the *Engliſh* Settlements, to go and ſpend his Life among the brutiſh *Savages*, and endure the

he arrived on Saturday, *April* 14.--- And he continues ſtill his bitter Complaints of want of Retirement. While he was in *New-York*, he ſays thus, "*Oh, 'tis not the Pleaſures of the* "World *can Comfort me! If* GOD *deny his Preſence, what are* "*the Pleaſures of the* City *to me? One Hour of ſweet Retire-* "*ment where* GOD is, *is better than the whole World.*" And he continues to cry out of his Ignorance, Meanneſs, and Unworthineſs. However, he ſpeaks of ſome Seaſons of ſpecial Aſſiſtance and divine Sweetneſs.--- He ſpent ſome Days among his Friends at *Eaſt-Hampton* and *Millington*.]

Tueſday, *April* 17. Rode to *Millington* again; and felt perplex'd when I ſet out; Was feeble in Body, and weak in Faith. I was going to preach a Lecture; and fear'd I ſhould never have Aſſiſtance enough to get thro'. But contriving to ride alone, at a Diſtance from the Company that was going, I ſpent the Time in lifting up my Heart to God: Had not gone far before my Soul was abundantly ſtrengthen'd with thoſe Words,

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the Difficulties and Self-denials of an *Indian Miſſion*. He had, juſt as he was leaving *Kauzaumeek*, had an earneſt Invitation to a Settlement at *Eaſt-Hampton* on *Long-Iſland*, the faireſt pleaſanteſt Town on the whole Iſland, and one of its largeſt and moſt wealthy Pariſhes. The People there were unanimous in their Deſires to have him for their Paſtor, and for a long Time continued in an earneſt Purſuit of what they deſired, and were hardly brought to relinquiſh their Endeavours and give up their Hopes of obtaining him. Beſides the Invitation he had to *Millington*; which was near his native Town, and in the midſt of his Friends. Nor did Mr. *Brainerd* chuſe the Buſineſs of a Miſſionary to the *Indians*, rather than accept of thoſe Invitations, becauſe he was unacquainted with the Difficulties and Sufferings which attended ſuch a Service: for he had had Experience of theſe Difficulties in Summer and Winter; having ſpent about a Twelve-Month in a lonely Deſert among theſe Savages, where he had gone through extream Hardſhips, and been the Subject of a Train of outward and inward Sorrows, which were now freſh in his Mind. Notwithſtanding all theſe Things, he choſe ſtill to go on with this Buſineſs; and that altho' the Place he was now going to, was at a ſtill much greater Diſtance from moſt of his Friends, Acquaintance, and native Land.

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If God be for us, who can be againſt us? I went on, confiding in God; and fearing nothing ſo much as Self-Confidence. In this Frame I went to the Houſe of God, and enjoyed ſome Aſſiſtance. Afterwards felt the Spirit of Love and Meekneſs in Converſation with ſome Friends. Then rode Home to my Brother's: And in the Evening, ſinging Hymns with Friends, my Soul ſeem'd to melt: And in Prayer afterwards, enjoyed the Exerciſe of *Faith*, and was enabled to be *fervent in Spirit*: Found more of God's Preſence, than I have done any Time in my late wearifom Journey. Eternity appear'd very near: My Nature was very weak, and ſeem'd ready to be diſſolved: The Sun declining, and the Shadows of the Evening drawing on apace. O I long'd to fill up the remaining Moments all for God! Tho' my Body was ſo feeble, and wearied with Preaching, and much private Converſation, yet I wanted to ſit up all Night to do ſomething for God. To God, the Giver of theſe Refreſhments, be Glory forever and ever; Amen.

Wedneſday, *April* 18. Was very weak, and enjoyed but little ſpiritual Comfort. Was exerciſed with One cavilling againſt *Original Sin*. May the Lord open his Eyes to ſee the Fountain of Sin in *himſelf*.

[After this, he viſited ſeveral Miniſters in *Connecticut*; and then travelled towards *Kaunaumeek*, and came to Mr. *Sargeant*'s at *Stockbridge*, Thurſday, *April* 26. He performed this Journey in a very weak State of Body. The Things he ſpeaks of in the mean Time, appertaining to the Frames and Exerciſes of his Mind, are at ſome Times Deadneſs and a being void of ſpiritual Comfort, at other Times reſting in God, ſpiritual Sweetneſs in Converſation, Engagedneſs in Meditation, on the Road, Aſſiſtance in Preaching, Rejoycing to think that ſo much more of his Work was done, and he ſo much nearer to the eternal World. And he once and again ſpeaks of a Senſe of great Ignorance, ſpiritual Pollution *&c.*]

Friday and Saturday, *April* 27, and 28. Spent ſome Time in viſiting Friends, and diſcourſing with my People (who were now moved down from their own Place to Mr. *Sargeant*'s) and found them very glad to ſee me returned. Was Exercis'd in my Mind with a Senſe of my own Unworthineſs.

Lord's-Day, *April* 29. Preach'd for Mr. *Sargeant*, both Parts of the Day, from *Rev.* xiv. 4. Enjoyed ſome Freedom in Preaching, tho' not much Spirituality. In the Evening, my Heart was in ſome Meaſure lifted up in Thankfulneſs to God for any Aſſiſtance.

Monday,

Monday, *April* 30. Rode to *Kaunaumeek*, but was extreamly Ill: Did not enjoy the Comfort I hoped for in my own Houſe.

Tueſday, *May* 1. Having received new Orders to go to a Number of *Indians* on *Delaware* River in *Penſylvania*, and my People here being moſtly removed to Mr. *Sergeant*'s, I this Day took all my Cloaths, Books, *&c.* and diſpoſed of them, and ſet out for *Delaware* River: But made it my Way to return to Mr. *Sargeant*'s: Which I did this Day, juſt at Night. Rode ſeveral Hours in the Rain thro' the howling Wilderneſs, altho' I was ſo diſordered in Body, that little or nothing but Blood came from me.

[He continued at *Stockbridge*, the next Day; and on Thurſday rode a little Way, to *Sheffield*, under a great Degree of Illneſs; but with Encouragement and Chearfulneſs of Mind under his Fatigues. On Friday, he rode to *Saliſbury*, and continued there 'till after the Sabbath. He ſpeaks of his Soul's being, ſome Part of this Time, refreſh'd in Converſation with ſome Chriſtian Friends, about their heavenly Home and their Journey thither. At other Times, he ſpeaks of himſelf as exceedingly perplexed with Barrenneſs and Deadneſs, and has this Exclamation, *Oh, that Time ſhould paſs with ſo little done for God!*---On Monday, he rode to *Sharon*; and ſpeaks of himſelf as diſtreſs'd at the Conſideration of the Miſimprovement of Time.]

Tueſday, *May* 8. Set out from *Sharon* in *Connecticut*, and travelled about 45 Miles to a Place called the *Fiſh-Kil*, † and lodg'd there. Spent much of my Time, while riding, in Prayer, that God would go with me to *Delaware*. My Heart ſometimes was ready to ſink with the Thoughts of my Work, and going alone in the Wilderneſs, I knew not where: But ſtill it was comfortable, to think, that others of God's Children had *wandered about in Caves and Dens of the Earth*; and *Abraham*, when he was called to go forth, *went out not knowing whither he went*. O that I might follow after God.

[The next Day, he went forward on his Journey; croſs'd *Hudſon*'s River, and went to *Goſhen* in the *Highlands*; and ſo travelled a-croſs the Woods, from *Hudſon*'s River to *Delaware*, about an 100 Miles, through a deſolate and hideous Country, above *New-Jerſey*; where were very few Settlements: In which Journey he ſuffered much Fatigue and Hardſhip. He viſited

† A Place ſo called in *New-York* Government, near *Hudſon*'s *River*, on the Weſt ſide of the River.

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some *Indians* in the Way, † and discoursed with them concerning Christianity. Was considerably Melancholy and Disconsolate, being alone in a strange Wilderness. On Saturday, he came to a Settlement of *Irish* and *Dutch* People, about 12 Miles above the Forks of *Delaware.*]

Lord's-Day, *May* 13. Rose early: Felt very poorly after my long Journey, and after being wet and fatigued. Was very Melancholy; have scarce ever seen such a gloomy Morning in my Life; there appeared to be no *Sabbath*; the Children were all at Play; I a Stranger in the Wilderness, and knew not where to go; and all Circumstances seem'd to conspire to render my Affairs dark and discouraging. Was disappointed respecting an *Interpreter*, and heard that the *Indians* were much scatter'd, *&c.* Oh, I mourned after the Presence of God, and seem'd like a Creature banish'd from his Sight! Yet he was pleased to support my sinking Soul, amidst all my Sorrows; so that I never entertained any Thought of quitting my Business among the poor *Indians*; but was comforted, to think, that Death would 'ere long set me free from these Distresses.--- Rode about 3 or 4 Miles to the *Irish* People, where I found some that appeared Sober and concerned about Religion. My Heart then began to be a little encouraged: Went and preach'd, first to the *Irish*, and then to the *Indians*: And in the Evening, was a little comforted; my Soul seem'd to rest on God, and take Courage. O that the Lord would be my Support and Comforter in an Evil World.

Monday, *May* 14. Was very busy in some necessary Studies. Felt my self very loose from all the World: All appeared *Vanity and Vexation of Spirit.* Seem'd something lonesom and disconsolate, as if I was banish'd from all Mankind, and bereaved of all that is called pleasurable in the World: But appeared to my self so vile and unworthy, it seem'd fitter for me to be here than any where.

Tuesday, *May* 15. Still much engaged in my Studies; and enjoyed more Health, than I have for some Time past: But was something dejected in Spirit with a Sense of my Meanness; seem'd as if I could never do any Thing at all to any good Purpose by Reason of Ignorance and Folly. O that a Sense of these Things might work more habitual Humility in my Soul.

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† See Mr. *Brainerd*'s *Narrative* in a Letter to Mr. *Pemberton*, at the the End of his Ordination-Sermon,--- *Page* 32, 33.

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[He continued much in the same Frame the next Day.]

Thursday, *May* 17. Was this Day greatly distress'd with a Sense of my Vileness: Appeared to my self too bad to walk on God's Earth, or to be treated with Kindness by any of his Creatures. God was pleased to let me see my inward Pollution and Corruption, to such a Degree, that I almost despair'd of being made holy: *Oh! wretched Man that I am! Who shall deliver me from the Body of this Death?* In the Afternoon, met with the *Indians* according to Appointment, and preach'd to them. And while riding to them, my Soul seem'd to confide in God; and afterwards had some Relief; and Enlargement of Soul in Prayer, and some Assistance in the Duty of Intercession: Vital Piety and Holiness appear'd sweet to me, and I longed for the Perfection of it.

Friday, *May* 18. Felt again something of the sweet Spirit of Religion; and my Soul seem'd to confide in God, that he would never leave me.--- But oftentimes saw my self so mean a Creature, that I knew not how to think of Preaching. O that I could always live *to* and *upon* GOD.

Saturday, *May* 19. Was, some Part of the Time, greatly oppress'd with the Weight and Burden of my Work: It seem'd impossible for me ever to go thro' with the Business I had undertaken.---Towards Night, was very calm and comfortable; And I think, my Soul trusted in God for Help.

Lord's-Day, *May* 20. Preach'd twice to the poor *Indians*, and enjoyed some Freedom in speaking, while I attempted to remove their Prejudices against Christianity. My Soul longed for Assistance from above, all the while; for I saw I had no Strength sufficient for that Work. Afterwards, preach'd to the *Irish* People: Was much assisted in the first Prayer, and something in Sermon. Several Persons seem'd much concerned for their Souls, with whom I discoursed afterwards with much Freedom and some Power. Blessed be God for any Assistance afforded to an unworthy Worm. O that I could live to him!

[Thro' the rest of this Week, He was sometimes ready to sink with a Sense of his unworthiness and unfitness for the Work of the Ministry; and sometimes encouraged and lifted above his Fears and Sorrows, and was enabled confidently to rely on God; and especially on Saturday, towards Night, he enjoyed Calmness and Composure, and Assistance in Prayer to God. He rejoyced (as he says) *That God remains unchangeably powerful and faithful, a sure and sufficient Portion, and the Dwelling-Place of his Children in all Generations.*] Lord's-

Lord's-Day, *May* 27. Visited my *Indians*, in the Morning, and attended upon a *Funeral* among them: Was affected to see their *heathenish Practices*. O that they might be *turned from Darkness to Light*. Afterwards, got a considerable Number of them together, and preach'd to them; and observed them very attentive. After this, preach'd to the White People from *Heb.* ii. 3. Was enabled to speak with some Freedom and Power: Several People seem'd much concerned for their Souls; especially one who had been educated a *Roman* Catholick. Blessed be the Lord for any Help.

Monday, *May* 28. Set out from the *Indians* above the Forks of *Delaware*, on a Journey towards *Newark* in *New-Jersey*, according to my Orders. Rode thro' the Wilderness; was much fatigued with the Heat; lodged at a Place called *Black-River*; was exceedingly tired and worn out.

[On Tuesday, he came to *Newark*: The next Day, went to *Elisabeth-Town*: On Thursday, he went to *New-York*; and on Friday returned to *Elisabeth-Town*. These Days were spent in some Perplexity of Mind. He continued at *Elisabeth-Town* 'till Friday in the Week following. Was enliven'd, refresh'd and strengthen'd on the Sabbath at the Lord's Table. The ensuing Days of the Week were spent chiefly in Studies preparatory to his *Ordination*; and on some of them he seemed to have much of God's gracious Presence, and of the sweet Influences of his Spirit; but was in a very weak State of Body. On Saturday, he rode to *Newark*.]

Lord's-Day, *June* 10. [at *Newark*] In the Morning, was much concerned how I should perform the Work of the Day; and trembled at the Thoughts of being left to my self.--- Enjoyed very considerable Assistance in all Parts of the publick Service. Had an Opportunity again to attend on the Ordinance of the Lord's-Supper, and thro' divine Goodness was refresh'd in it: My Soul was full of Love and Tenderness towards the Children of God, and towards all Men: Felt a certain Sweetness of Disposition towards every Creature. At Night, I enjoyed more Spirituality, and sweet Desire of Holiness, than I have felt for some Time: Was afraid of every Thought and every Motion, lest thereby my Heart should be drawn away from God. O that I might never leave the blessed God. Lord, *in thy Presence is Fulness of Joy*. O the Blessedness of living to God!

Monday, *June* 11. This Day the *Presbytery* met together at *Newark*, in order to my *Ordination*. Was very weak and disorder'd in Body; yet endeavoured to repose my Confidence in God. Spent most of the Day alone; especially the Forenoon. At three in the Afternoon preach'd my Probation-Sermon, from *Act.* xxvi. 17, 18. being a Text given me for that End. Felt not well, either in Body or Mind; however, God carried me thro' comfortably. Afterwards, pass'd an Examination before the *Presbytery*. Was much tired, and my Mind burden'd with the Greatness of that Charge, I was in the most solemn Manner about to take upon me: My Mind was so press'd with the Weight of the Work incumbent upon me, that I could not sleep this Night, tho' very weary and in great need of Rest.

Tuesday, *June* 12. Was this Morning further examined, respecting my Experimental Acquaintance with Christianity. * At ten o'Clock my *Ordination* was attended: The Sermon preach'd by the Rev. Mr. *Pemberton*. At this Time I was affected with a Sense of the important Trust committed to me; yet was Composed, and solemn, without Distraction: And I hope, I then (as many Times before) gave my self up to God, to be for him, and not for another. O that I might always be engaged in the Service of God, and duly remember the solemn Charge I have received, in the Presence of God, Angels and Men; Amen: May I be assisted of God for this Purpose.---Towards Night, rode to *Elisabeth-Town*.

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* Mr. *Pemberton*, in a Letter to the Honourable Society in *Scotland* that employed Mr. *Brainerd*, which he wrote concerning him, (published in *Scotland*, in *the Christian monthly History*) writes thus, "We can with Pleasure say, that "Mr. *Brainerd* pass'd thro' his Ordination-Trials, to the "universal Approbation of the *Presbytery*, and appeared "uncommonly qualified for the Work of the Ministry. "He seems to be armed with a great deal of Self-denial, "and animated with a noble Zeal to propagate the Gospel "among those barbarous Nations, who have long dwelt "in the Darkness of Heathenism.

PART VI.

From his Ordination, *'till he firſt began to preach to the* Indians *at* Croſweekſung, *among whom he had his moſt remarkable Succeſs.*

WEdneſday, *June* 13. Spent ſome conſiderable Time in writing an Account of the *Indian* Affairs to go to *Scotland*; ſpent ſome Time in Converſation with Friends; But enjoy'd not much Sweetneſs and Satisfaction.

Thurſday, *June* 14. Received ſome particular Kindneſs from Friends; and wondered, that God ſhould open the Hearts of any to treat me with Kindneſs: Saw my ſelf to be unworthy of any Favour, from God, or any of my Fellow-Men. Was much exerciſed with Pain in my Head; however determined to ſet out on my Journey towards *Delaware* in the Afternoon: But in the Afternoon my Pain increaſed exceedingly; ſo that I was obliged to betake my ſelf to the Bed; and the Night following, was greatly diſtreſs'd with Pain and Sickneſs: Was ſometimes almoſt bereaved of the Exerciſe of Reaſon by the Extremity of Pain. Continued much Diſtreſs'd 'till Saturday; when I was ſomething reliev'd by an Emetick: But was unable to walk abroad 'till the Monday following, in the Afternoon; and ſtill remain'd very feeble. I often admired the Goodneſs of God, that he did not ſuffer me to proceed on my Journey from this Place where I was ſo tenderly uſed, and to be Sick by the Way among Strangers.--- God is very gracious to me, both in Health and Sickneſs, and intermingles much Mercy with all my Afflictions and Toils. Enjoyed ſome Sweetneſs in Things divine, in the midſt of my Pain and Weakneſs. Oh, that I could praiſe the Lord.

[On Tuesday, *June* 19. He set out on his Journey Home, and in three Days reached his Place, near the Forks of *Delaware*. Performed the Journey under much Weakness of Body; but had Comfort in his Soul, from Day to Day: And both his Weakness of Body, and Consolation of Mind continued through the Week.]

Lord's-Day, *June* 24. Extreamly Feeble; scarce able to walk: However, visited my *Indians*, and took much Pains to instruct them: Laboured with some that were much disaffected to Christianity. My Mind was much burden'd with the Weight and Difficulty of my Work. My whole Dependance and Hope of Success seem'd to be on God; who alone I saw could make them willing to receive Instruction. My Heart was much engaged in Prayer, sending up silent Requests to God, even while I was speaking to them. O that I could always go in the Strength of the Lord.

Monday, *June* 25. Was something better in Health than of late: Was able to spend a considerable Part of the Day in Prayer and close Studies. Had more Freedom and Fervency in Prayer than usual of late: Especially long'd for the Presence of God in my Work, and that the poor Heathen might be converted. And in Evening-Prayer my Faith and Hope in God were much raised. To an Eye of Reason every Thing that respects the Conversion of the Heathen is as dark as Midnight; and yet I can't but hope in God for the Accomplishment of something glorious among them. My Soul longed much for the Advancement of the Redeemer's Kingdom on Earth. Was very fearful lest I should admit some vain Thought, and so lose the Sense I then had of divine Things. O for an abiding heavenly Temper!

Tuesday, *June* 26. In the Morning, my Desires seem'd to rise, and ascend up freely to God. Was busy most of the Day in translating Prayers into the Language of the *Delaware-Indians*: Met with great Difficulty by Reason that my Interpreter was altogether unacquainted with the Business. But tho' I was much discouraged with the extream Difficulty of that Work, yet God supported me; and especially in the Evening, gave me sweet Refreshment: In Prayer my Soul was enlarged, and my Faith drawn into sensible Exercise; was enabled to cry to God for my poor *Indians*; and tho' the Work of their Conversion appeared *impossible with Man, yet with God I saw all Things were possible*. My Faith was much strengthen'd, by observing the wonderful

wonderful Aſſiſtance God afforded his Servants *Nehemiah* and *Ezra*, in reforming his People, and re-eſtabliſhing his antient Church. I was much aſſiſted in Prayer for dear Chriſtian Friends, and for others that I apprehended to be Chriſtleſs; but was more eſpecially concerned for the poor Heathen, and thoſe of my own Charge: Was enabled to be inſtant in Prayer for them; and hoped that God would bow the Heavens and come down for their Salvation. It ſeem'd to me, there could be no Impediment ſufficient to obſtruct that glorious Work, ſeeing the living God, as I ſtrongly hoped, was engaged for it. I continued in a ſolemn Frame, lifting up my Heart to God for Aſſiſtance, and Grace, that I might be more mortified to this preſent World, that my whole Soul might be taken up continually in Concern for the Advancement of Chriſt's Kingdom: Longed that God would purge me more, that I might be as a choſen Veſſel to bear his Name among the Heathens. Continued in this Frame 'till I drop'd aſleep.

Wedneſday, *June* 27. Felt ſomething of the ſame ſolemn Concern, and Spirit of Prayer, that I enjoy'd laſt Night, ſoon after I roſe in the Morning.--- In the Afternoon, rode ſeveral Miles to ſee if I could procure any Lands for the poor *Indians*, that they might live together, and be under better Advantages for Inſtruction. While I was riding, had a deep Senſe of the Greatneſs and Difficulty of my Work; and my Soul ſeemed to rely wholly upon God for Succeſs, in the diligent and faithful uſe of Means. Saw, with greateſt Certainty, that *the Arm of the Lord* muſt be *revealed*, for the Help of theſe poor Heathen, if ever they were delivered from the Bondage of the Powers of Darkneſs. Spent moſt of the Time, while riding, in lifting up my Heart for Grace and Aſſiſtance.

Thurſday, *June* 28. Spent the Morning, in reading ſeveral Parts of the Holy Scripture, and in fervent Prayer for my *Indians*, that God would ſet up his Kingdom among them, and bring them into his Church.--- About nine, I withdrew to my uſual Place of Retirement in the Woods; and there again enjoyed ſome Aſſiſtance in Prayer. My great Concern was for the Converſion of the Heathen to God; and the Lord helped me to plead with him for it. Towards Noon, rode up to the *Indians*, in order to preach to 'em; and while going, my Heart went up to God in Prayer for 'em; could freely tell God, He knew that the Cauſe was not mine, which I was engaged in; but it was his own Cauſe, and it would be for his own Glory to convert the poor *Indians*: And bleſſed be God, I felt no Deſire

of

of their Converſion, that I might receive Honour from the World, as being the Inſtrument of it. Had ſome Freedom in ſpeaking to the *Indians.*

[The next Day, he ſpeaks of ſome ſerious Concern for the Kingdom of the bleſſed Redeemer; but complains much of Barrenneſs, Wandrings, Inactivity, *&c.*]

Saturday, *June* 30. My Soul was much Solemnized in reading God's Word; eſpecially the ninth Chapter of *Daniel.* I ſaw how God had called out his Servants to Prayer, and made them wreſtle with him, when he deſigned to beſtow any great Mercy on his Church. And alas, I was aſhamed of my ſelf, to think of my Dulneſs and Inactivity, when there ſeemed to be ſo much to do for the upbuilding of *Zion.* Oh, how does *Zion* lie waſte! I longed, that the Church of God might be enlarged: Was enabled to pray, I think, in Faith: My Soul ſeem'd ſenſibly to confide in God, and was enabled to wreſtle with him. Afterwards, walk'd Abroad to a Place of ſweet Retirement, and enjoyed ſome Aſſiſtance in Prayer again: Had a Senſe of my great need of divine Help, and felt my Soul ſenſibly depend on God. Bleſſed be God, this has been a comfortable Week to me.

Lord's-Day *July* 1. In the Morning, was perplex'd with wandring vain Thoughts: Was much grieved, judged and condemned my ſelf before God. And Oh, how miſerable did I feel, becauſe I could not live to God! At ten, rode away with a heavy Heart, to preach to my *Indians.* Upon the Road, I attempted to lift up my Heart to God; but was infeſted with an unſettled wandring Frame of Mind; and was exceeding reſtleſs and perplex'd, and fill'd with Shame and Confuſion before God. I ſeem'd to my ſelf to be *more brutiſh than any Man*; and thought, none deſerved to be *caſt out of God's Preſence* ſo much as I. If I attempted to lift up my Heart to God, as I frequently did by the Way, on a ſudden, before I was aware, my Thoughts were wandring *to the Ends of the Earth*: And my Soul was fill'd with Surprize and Anxiety, to find it thus. Thus alſo after I came to the *Indians*, my Mind was confuſed; and I felt nothing ſenſibly of that ſweet Reliance on God, that my Soul has been comforted with in Days paſt. Spent the Forenoon in this Poſture of Mind, and preach'd to the *Indians* without any Heart. In the Afternoon, I felt ſtill barren, when I began to preach; and after about half an Hour, I ſeem'd to my ſelf to know nothing, and to have nothing to ſay to the *Indians*; but

ſeem

soon after, I found in my self a Spirit of Love, and Warmth, and Power to address the poor *Indians*; and God helped me to plead with them to *turn from all the Vanities of the Heathen, to the living God*: And I am perswaded, the Lord touch'd their Consciences; for I never saw such Attention raised in them before. And when I came away from them, I spent the whole Time while I was riding to my Lodgings, three Miles distant, in Prayer and Praise to God. And after I had rode more than two Miles, it came into my Mind to dedicate my self to God again; which I did with great Solemnity, and unspeakable Satisfaction; especially gave up my self to him renewedly in the Work of the Ministry. And this I did by divine Grace, I hope, without any Exception or Reserve; not in the least shrinking back from any Difficulties, that might attend this great and blessed Work. I seem'd to be most free, chearful, and full in this Dedication of my self. My whole Soul cried, "Lord, to thee I dedicate my self: O accept of me, and let "me be thine forever. Lord, I desire nothing else; I desire "nothing more. O come, come, Lord, accept a poor Worm. "*Whom have I in Heaven, but thee; and there is none upon* "*Earth, that I desire besides thee.*" After this, was enabled to praise God with my whole Soul, that he had enabled me to devote and consecrate all my Powers to him in this solemn Manner. My Heart rejoyced in my particular Work as a *Missionary*; rejoyced in my Necessity of Self-denial in many Respects; and still continued to give up my self to God, and implore Mercy of him; praying incessantly, every Moment, with sweet Fervency. My Nature being very weak of late, and much spent, was now considerably overcome: My Fingers grew very feeble, and somewhat numb; so that I could scarcely stretch them out streight: And when I lighted from my Horse, could hardly walk: My Joints seem'd all to be loosed. But I felt abundant *Strength in the inner Man.* Preach'd to the White People: God helped me much, especially in Prayer. Sundry of my poor *Indians* were so moved as to come to Meeting also; and one appeared much concerned.

Monday, *July* 2. Had some Relish of the divine Comforts of Yesterday; but could not get that Warmth and Exercise of Faith, that I desired. Had sometimes a distressing Sense of my past Follies, and present Ignorance and Barrenness: And especially in the Afternoon, was sunk down under a Load of Sin and Guilt, in that I had lived so little to God, after his abundant Goodness to me Yesterday. In the Evening, tho' very weak,

weak, was enabled to pray with Fervency, and to continue inſtant in Prayer, near an Hour. My Soul mourned over the Power of its Corruption, and longed exceedingly to be *waſh'd* and *purged as with Hyſſop*. Was enabled to pray for my dear abſent Friends, Chriſt's Miniſters, and his Church; and enjoyed much Freedom and Fervency, but not ſo much Comfort, by Reaſon of Guilt and Shame before God.--- Judged and condemned my ſelf for the Follies of the Day.

Tueſday, *July* 3. Was ſtill very weak. This Morning, was enabled to pray under a feeling Senſe of my need of Help from God, and, I truſt, had ſome Faith in Exerciſe; and, bleſſed be God, was enabled to plead with God a conſiderable Time. Truly God is good to me. But my Soul mourned and was grieved at my Sinfulneſs and Barrenneſs, and long'd to be more engaged for God. Near nine, withdrew again for Prayer; and thro' divine Goodneſs, had the bleſſed Spirit of Prayer; my Soul loved the Duty, and longed for God in it. O it is ſweet to be *the Lord*'s, to be ſenſibly devoted to him! What a bleſſed Portion is God! How glorious, how lovely in himſelf! O my Soul long'd to improve Time wholly for God!--- Spent moſt of the Day in tranſlating Prayers into *Indian*.--- In the Evening, was enabled again to wreſtle with God in Prayer with Fervency. Was enabled to maintain a Self-diffident and watchful Frame of Spirit, in the Evening, and was jealous and afraid leſt I ſhould admit Careleſneſs and Self-Confidence.

[The next Day, he ſeems to have had ſpecial Aſſiſtance and Fervency moſt of the Day, but in a leſs Degree than the preceeding Day. Thurſday was ſpent in great bodily Weakneſs; yet ſeems to have been ſpent in continual and exceeding Painfulneſs in Religion; but in great Bitterneſs of Spirit by Reaſon of his Vileneſs and Corruption; he ſays thus, *I thought there was not one Creature living ſo vile as I. Oh, my inward Pollution! Oh, my Guilt and Shame before God!--- I know not what to do. Oh, I long'd ardently to be cleanſed and waſhed from the Stains of inward Pollution!* Oh, to be made like God, or rather to be made fit for God to own.]

Friday, *July* 6. Awoke this Morning in the Fear of God: Soon called to Mind my Sadneſs in the Evening paſt; and ſpent my firſt waking Minutes in Prayer for Sanctification, that my Soul might be waſh'd from its exceeding Pollution and Defilement. After I aroſe, I ſpent ſome Time in reading God's Word and

and Prayer: I cried to God under a Senſe of my great Indigency.--- I am, of late, moſt of all concerned for Miniſterial Qualifications, and the Converſion of the Heathen: Laſt Year, I longed to be prepared for a World of *Glory*, and ſpeedily to depart out of this World; but of late all my Concern almoſt is for the Converſion of the Heathen; and for that End, I long to live. But bleſſed be God, I have leſs deſire to live for any of the Pleaſures of the World, than ever I had: I long and love to be a *Pilgrim*; and want Grace to imitate the Life, Labours and Sufferings of St. *Paul* among the Heathen. And when I long for Holineſs now, it is not ſo much for my ſelf as formerly; but rather that thereby I may become an *able Miniſter of the New-Teſtament*, eſpecially to the Heathen. Spent about two Hours this Morning in Reading and Prayer by Turns; and was in a watchful tender Frame, afraid of every Thing that might cool my Affections, and draw away my Heart from God. Was ſomething ſtrengthen'd in my Studies; but near Night was very weak and weary.

Saturday, *July* 7. Was very much diſordered this Morning, and my Vigour all ſpent and exhauſted: But was affected and refreſh'd in reading the ſweet Story of *Elijah*'s Tranſlation, and enjoyed ſome Affection and Fervency in Prayer; longed much for Miniſterial Gifts and Graces, that I might do ſomething in the Cauſe of God. Afterwards was refreſh'd and invigorated, while reading Mr. *Joſeph Alleine*'s firſt Caſe of Conſcience, *&c.* and enabled then to pray with ſome Ardour of Soul, and was afraid of Careleſneſs and Self-Confidence, and longed for Holineſs.

Lord's-Day, *July* 8. Was ill laſt Night, not able to reſt quietly. Had ſome ſmall Degree of Aſſiſtance in preaching to the *Indians*; and afterwards was enabled to preach to the White People with ſome Power, eſpecially in the Cloſe of my Diſcourſe from *Jer.* iii. 23. The Lord alſo aſſiſted me in ſome Meaſure in the firſt Prayer: Bleſſed be his Name. Near Night, tho' very weary, was enabled to read God's Word with ſome ſweet Reliſh of it, and to pray with Affection, Fervency, and (I truſt) Faith: My Soul was more ſenſibly dependent on God, than uſual. Was watchful, tender, and jealous of my own Heart, leſt I ſhould admit Careleſneſs and vain Thoughts, and grieve the bleſſed Spirit, ſo that he ſhould withdraw his ſweet, kind, and tender Influences. Long'd to *depart and be with Chriſt*, more than at any Time of late. My Soul was exceedingly united to the Saints of antient Times, as well as thoſe now living; eſpecially my Soul melted for the Society of *Elijah* and *Eliſha*.

Was enabled to cry to God with a Child-like Spirit, and to continue inſtant in Prayer for ſome Time. Was much enlarged in the ſweet Duty of Interceſſion: Was enabled to remember great Numbers of dear Friends, and precious Souls, as well as Chriſt's Miniſters. Continued in this Frame, afraid of every idle Thought, 'till I drop'd aſleep.

Monday, *July* 9. Was under much Illneſs of Body moſt of the Day, and not able to ſit up the whole Day. Towards Night, felt a little better. Then ſpent ſome Time in reading God's Word and Prayer: Enjoy'd ſome Degree of Fervency and Affection: Was enabled to plead with God for his Cauſe and Kingdom: And, thro' divine Goodneſs, It was apparent to me that it was his Cauſe I pleaded for, and not my own: And was enabled to make this an Argument with God to anſwer my Requeſts.

Tueſday, *July* 10. Was very ill and full of Pain, and very dull and ſpiritleſs.--- In the Evening, had an affecting Senſe of my Ignorance, *&c.* and of my need of God at all Times, to do every Thing for me; and my Soul was humbled before God.

Wedneſday, *July* 11. Was ſtill exerciſed with Illneſs and Pain. Had ſome Degree of Affection and Warmth in Prayer and reading God's Word: Long'd for *Abraham*'s Faith and Fellowſhip with God; and felt ſome Reſolution to ſpend all my Time for God, and to exert my ſelf with more Fervency in his Service; but found my Body weak and feeble. In the Afternoon, tho' very ill, was enabled to ſpend ſome conſiderable Time in Prayer; ſpent indeed moſt of the Day in that Exerciſe; and my Soul was diffident, watchful and tender, leſt I ſhould offend my bleſſed Friend, in Thought or Behaviour. I am perſwaded my Soul confided in, and lean'd upon the bleſſed God. Oh, what need did I ſee my ſelf to ſtand in of God at all Times, to aſſiſt me and lead me!--- Found a great want of Strength and Vigour, both in the outward and inner Man.

[The Exerciſes and Experiences, that he ſpeaks of in the next nine Days, are very Similar to thoſe of the preceeding Days, of this and the foregoing Week; a Senſe of his own Weakneſs, Ignorance, Unprofitableneſs, and Vileneſs; loathing and abhorring himſelf; Self-diffidence; Senſe of the Greatneſs of his Work, and his great need of divine Help, and the extream Danger of Self-Confidence; longing for Holineſs and Humility, and to be fitted for his Work; and to live to God; and longing for the Converſion of the *Indians*; and theſe Things to a very great Degree.]

Saturday,

Saturday, *July* 21. This Morning, was greatly oppreſſed with Guilt and Shame, from a Senſe of inward Vileneſs and Pollution. About nine, withdrew to the Woods for Prayer; but had not much Comfort; I appeared to my ſelf the vileſt meaneſt Creature upon Earth, and could ſcarcely live with my ſelf; ſo mean and vile I appeared, that I thought I ſhould never be able to hold up my Face in Heaven, if God of his infinite Grace ſhould bring me thither. Towards Night my Burden reſpecting my Work among the *Indians* began to increaſe much; and was aggravated by hearing ſundry Things that look'd very diſcouraging, in particular that they intended to meet together the next Day for an *idolatrous Feaſt and Dance*. Then I began to be in Anguiſh: I thought I muſt in Conſcience go and endeavour to break them up; and knew not how to attempt ſuch a Thing. However I withdrew for Prayer, hoping for Strength from above. And in Prayer I was exceedingly enlarged, and my Soul was as much drawn out as ever I remember it to have been in my Life, or near. I was in ſuch Anguiſh, and pleaded with ſo much Earneſtneſs and Importunity, that when I roſe from my Knees I felt extreamly weak and overcome, I could ſcarcely walk ſtrait, my Joints were looſed, the ſweat ran down my Face and Body, & Nature ſeem'd as if it would diſſolve. So far as I could judge, I was wholly free from *ſelfiſh Ends* in my fervent Supplications for the poor *Indians*. I knew, they were met together to worſhip *Devils*, and not GOD; and this made me cry earneſtly, that God would now appear, and help me in my Attempts to break up this idolatrous Meeting. My Soul pleaded long; and I thought, God would hear, and would go with me to vindicate his own Cauſe: I ſeem'd to confide in God for his Preſence and Aſſiſtance. And thus I ſpent the Evening, praying inceſſantly for divine Aſſiſtance, and that I might not be Self-dependent, but ſtill have my whole Dependance upon God. What I paſs'd thro' was remarkable, and indeed inexpreſſible. All Things here below vaniſh'd; and there appear'd to be nothing of any conſiderable Importance to me, but Holineſs of Heart and Life, and the Converſion of the Heathen to God. All my Cares, Fears and Deſires, which might be ſaid to be of a worldly Nature, diſappeared; and were, in my Eſteem, of little more Importance than a Puff of Wind. I exceedingly long'd, that God would *get to himſelf a Name among the Heathen*: And I appeal'd to him with the greateſt Freedom, that he knew I *perfer'd* HIM *above my chief Joy*. Indeed, I had no Notion of Joy from this World; I cared

not where or how I lived, or what Hardſhips I went thro' ; ſo that I could but *gain Souls to* CHRIST. I continued in this Frame all the Evening and Night. While I was aſleep, I dream'd of theſe Things ; and when I waked (as I frequently did) the firſt Thing I thought of was this great Work of pleading for GOD againſt *Satan.*

Lord's-Day, *July* 22. When I waked, my Soul was burden'd with what ſeemed to be before me : I cried to God, before I could get out of my Bed : And as ſoon as I was dreſs'd, I withdrew into the Woods, to pour out my burden'd Soul to God, eſpecially for Aſſiſtance in my great Work ; for I could ſcarcely think of any Thing elſe : And enjoyed the ſame Freedom and Fervency as the laſt Evening ; and did with unſpeakable Freedom give up my ſelf afreſh to God, for Life or Death, for all Hardſhips he ſhould call me to among the Heathen ; and felt as if nothing could diſcourage me from this bleſſed Work. I had a ſtrong Hope, that God would *bow the Heavens and come down*, and do ſome *marvellous Work* among the Heathen. And when I was riding to the *Indians*, three Miles, my Heart was continually going up to God for his Preſence and Aſſiſtance ; and hoping, and almoſt expecting, that God would make this *the Day of his Power* and *Grace* amongſt the poor *Indians.* When I came to them, I found them engaged in their *Frolick* ; but thro' divine Goodneſs I got them to break up, and attend to my Preaching : Yet ſtill there appeared nothing of the ſpecial Power of God among them. Preach'd again to them in the Afternoon ; and obſerved, the *Indians* were more *ſober* than before : But ſtill ſaw nothing *ſpecial* among them ; from whence *Satan* took occaſion to tempt and buffet me with theſe curſed Suggeſtions, *There is no God*, or if there be, he is not able to convert the *Indians*, before they had more Knowledge, *&c.* I was very weak and weary, and my Soul born down with Perplexity : But was mortified to all the World, and was determined ſtill to *wait upon God* for the Converſion of the Heathen, tho' the Devil tempted me to the contrary.

Monday, *July* 23. Retain'd ſtill a deep and preſſing Senſe of what lay with ſo much Weight upon me Yeſterday : But was more calm and quiet ; enjoyed Freedom and Compoſure, after the Temptations of the laſt Evening : Had ſweet Reſignation to the divine Will ; and deſired nothing ſo much as the Converſion of the Heathen to God, and that his Kingdom might come in my own Heart, and the Hearts of others. Rode to a Settlement of *Iriſh* People, about 15 Miles South-Weſtward ; ſpent

ſpent my Time in Prayer and Meditation by the Way. Near Night, preach'd from *Math.* v. 3.--- God was pleas'd to afford me ſome Degree of Freedom and Fervency. Bleſſed be God for any Meaſure of Aſſiſtance.

Tueſday, *July* 24. Rode about 17 Miles Weſtward, over a hideous Mountain, to a Number of *Indians*. Got together near 30 of 'em: Preach'd to 'em in the Evening, and lodg'd among them †.--- Was weak, and felt ſomething diſconſolate: Yet could have no Freedom in the Thought of any other Circumſtances or Buſineſs in Life: All my Deſire was the Converſion of the Heathen, and all my Hope was in God: God does not ſuffer me to pleaſe or comfort my ſelf with Hopes of ſeeing Friends, returning to my dear Acquaintance, and enjoying worldly Comforts.

[The next Day, he preach'd to theſe *Indians* again; and then returned to the *Iriſh* Settlement, and there preach'd to a numerous Congregation: There was a conſiderable Appearance of Awakening in the Congregation. Thurſday, he returned home, exceedingly fatigued and ſpent; ſtill in the ſame Frame of Mortification to the World, and ſolicitous for the Advancement of Chriſt's Kingdom: And on this Day he ſays thus, "I have "felt, this Week, more of the Spirit of a *Pilgrim on Earth*, "than perhaps ever before; And yet ſo deſirous to ſee *Zion*'s "Proſperity, that I was not ſo willing to leave this Scene of "Sorrow as I uſed to be."--- The two remaining Days of the Week, he was very ill, and cries out of Wandrings, Dulneſs, and want of ſpiritual Fervency and Sweetneſs. On the Sabbath, He was confined by Illneſs, not able to go out to preach. After this, his Illneſs increaſed upon him, and he continued very ill all the Week; * and ſays, that "he thought he never before "endured ſuch a Seaſon of diſtreſſing Weakneſs; and that his "Nature was ſo ſpent, that he could neither ſtand, ſit, nor lie "with any Quiet; and that he was exerciſed with extream "Faintneſs and Sickneſs at his Stomach; and that his Mind "was as much diſorder'd as his Body, ſeeming to be ſtupid, "and without all kind of Affections towards all Objects; and "yet perplex'd, to think, that he lived for nothing, that preci-

† See Mr. *Brainerd*'s Narrative at the End of his *Ordination Sermon*, Page 34.

* This Week, on Tueſday, he wrote the 4th *Letter* added at the End of this Account.

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" ous Time roll'd away, and he could do nothing but trifle: " And ſpeaks of it as a Seaſon wherein *Satan* buffeted him with " ſome peculiar Temptations."--- Concerning the next five Days he writes thus, " On Lord's-Day *Aug.* 5. Was ſtill very " poor. But, tho' very weak, I viſited and preach'd to the " poor *Indians* twice, and was ſtrengthen'd vaſtly beyond my " Expectations. And indeed, the Lord gave me ſome Free- " dom and Fervency in addreſſing them; tho' I had not " Strength enough to ſtand, but was obliged to ſit down the " whole Time; Towards Night, was extreamly weak, faint, ſick " and full of Pain. And thus I have continued much in the ſame " State that I was in laſt Week, through the moſt of this (it being " now Friday;) unable to engage in any Buſineſs; frequently " unable to pray in the Family. I am obliged to let all my " Thoughts and Concerns run at Random; for I have neither " Strength to read, meditate, or pray: And this naturally per- " plexes my Mind. I ſeem to my ſelf like a Man that has all " his Eſtate embarqued in one ſmall Boat, unhappily going " adrift, down a ſwift Torrent. The poor Owner ſtands on " the Shore, and looks, and laments his Loſs.---But alas, tho' " my all ſeems to be adrift, and I ſtand and ſee it, I dare not " lament; for this ſinks my Spirits more, and aggravates my " bodily Diſorders! I am forced therefore to divert my ſelf " with Trifles; altho' at the ſame Time I am afraid, and after " feel as if I was guilty of the Miſimprovement of Time. And " oftentimes my Conſcience is ſo exerciſed with this miſerable " Way of ſpending Time, that I have no Peace; tho' I have " no Strength of Mind or Body to improve it to better Purpoſe. " O that God would pity my diſtreſſed State.

The next three Weeks after this, his Illneſs was not ſo extreme: He was in ſome Degree capable of Buſineſs, both publick and private; (altho he had ſome Turns wherein his Indiſpoſition prevailed to a great Degree:) He alſo in this Space had, for the moſt Part, much more inward Aſſiſtance, and Strength of Mind: He often expreſſes great Longings for the Enlargement of Chriſt's Kingdom; eſpecially by the Converſion of the Heathen to God: He ſpeaks of his Hope of this as all his Delight and Joy. He continues ſtill to expreſs his uſual Longings after Holineſs and living to God, and his Senſe of his own Unworthineſs: He ſeveral Times ſpeaks of his appearing to himſelf the vileſt Creature on Earth; and once ſays, that he verily tho't there were none of God's Children who fell ſo far ſhort of that Holineſs, and Perfection in their Obedience, which God

God requires, as he. He ſpeaks of his feeling more dead than ever to the Enjoyments of the World. He ſometimes mentions ſpecial Aſſiſtance that he had in this Space of Time, in preaching to the *Indians*, and of Appearances of religious Concern among them. He ſpeaks alſo of Aſſiſtance in Prayer for abſent Friends, and eſpecially Miniſters and Candidates for the Miniſtry; and of much Comfort he enjoy'd in the Company of ſome Miniſters that came to viſit him.]

Saturday, *Sept.* 1. Was ſo far ſtrengthen'd, after a Seaſon of great Weakneſs, that I was able to ſpend two or three Hours in writing on a divine Subject. Enjoy'd ſome Comfort and Sweetneſs in Things divine and ſacred: And as my bodily Strength was in ſome Meaſure reſtored, ſo my Soul ſeem'd to be ſomewhat vigorous, and engaged in the Things of God.

Lords-Day, *Sept.* 2. Was enabled to ſpeak to my poor *Indians* with much Concern and Fervency; and I am perſwaded, God enabled me to exerciſe Faith in him, while I was ſpeaking to them. I perceived, that ſome of them were afraid to hearken to, and embrace *Chriſtianity*, leſt they ſhould be inchanted and poiſon'd by ſome of the *Powows*: But I was enabled to plead with them not to fear theſe; and confiding in God for Safety and Deliverance, I bid a Challenge to all theſe *Powers of Darkneſs*, to do their worſt upon *me* firſt: I told my People, I was a *Chriſtian*, and aſk'd them why the *Powows* did not Bewitch and Poiſon me. I ſcarcely ever felt more ſenſible of my own Unworthineſs, than in this Action: I ſaw, that the Honour of God was concerned in the Affair; and I deſired to be preſerved, not from ſelfiſh Views, but for a Teſtimony of the divine Power and Goodneſs, and of the Truth of Chriſtianity, and that God might be glorified. Afterwards, I found my Soul rejoice in God for his aſſiſting Grace.

[After this, he went a Journey into *New-England*, and was abſent from the Place of his Abode, at the Forks of *Delaware*, about three Weeks. He was in a feeble State the greater Part of the Time. But in the latter Part of the Journey, he found he gained much in Health and Strength. And as to the State of his Mind, and his religious and ſpiritual Exerciſes, it was much with him as had been before uſual in Journeys; excepting that the Frame of his Mind ſeemed more generally to be comfortable. But yet there are Complaints of ſome uncomfortable Seaſons, want of Fervency, and want of Retirements, and Time alone with God. In this Journey, he did not forget the *Indians*; but once and again ſpeaks of his longing for their Converſion.]

Wedneſday,

Wednesday, *Sept.* 26. Rode Home, to the Forks of *Delaware*. What Reason have I to bless God, who has preserved me in riding more than 420 Miles, and has *kept all my Bones, that not one of them has been broken!* My Health likewise is greatly recover'd. O that I could dedicate my all to God: This is all the Return I can make to him.

Thursday, *Sept.* 27. Was something melancholy: Had not much Freedom and Comfort in Prayer: My Soul is disconsolate, when God is withdrawn.

Friday, *Sept.* 28. Spent the Day in Prayer, Reading, and Writing. Felt some small Degree of warmth in Prayer, and some Desires of the Enlargement of Christ's Kingdom by the Conversion of the Heathen, and that God would make me a *chosen Vessel, to bear his Name before them:* Longed for Grace to enable me to be faithful.

[The next Day, he speaks of the same Longings for the Advancement of Christ's Kingdom, and the Conversion of the *Indians*; but complains greatly of the ill Effects of the Diversions of his late Journey, as unfixing his Mind from that Degree of Engagedness, Fervency, Watchfulness, *&c.* which he enjoyed before. And the like Complaints are continued the next Day.]

Monday, *Octob.* 1. Was engaged this Day in making Preparation for my intended Journey to *Susquahannah*: Withdrew several Times to the Woods for secret Duties, and endeavoured to plead for the divine Presence to go with me to the poor Pagans, to whom I was going to preach the Gospel. Towards Night, rode about four Miles, and met Brother *Byram*; * who was come, at my Desire, to be my Companion in Travel to the *Indians*. I rejoiced to see him; and, I trust, God made his Conversation profitable to me: I saw him, as I thought, more dead to the World, it's anxious Cares, and alluring Objects, than I was: and this made me look within my self, and gave me a greater Sense of my Guilt, Ingratitude, and Misery.

Tuesday, *Octob.* 2. Set out on my Journey, in Company with dear Brother *Byram*, and my Interpreter, and two chief *Indians* from the Forks of *Delaware*. Travelled about 25 Miles and lodged in one of the last Houses on our Road; after which there was nothing but a hideous and howling *Wilderness*.

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* Minister at a Place called *Rockciticus*, about 40 Miles from Mr. *Brainerd*'s Lodgings.

Wednesday,

Wednesday, *Octob.* 3. We went on our Way into the Wilderness, and found the most difficult and dangerous travelling, by far, that ever any of us had seen; we had scarce any Thing else but lofty Mountains, deep Valleys, and hideous Rocks, to make our Way thro'. However, I felt some Sweetness in divine Things, part of the Day, and had my Mind intensely engaged in Meditation on a divine Subject. Near Night, my Beast that I rode upon, hung one of her Legs in the Rocks, and fell down under me; But thro' divine Goodness, I was not hurt. However, she broke her Leg; and being in such a hideous Place, and near 30 Miles from any House, I saw nothing that could be done to preserve her Life, and so was obliged to kill her, and to prosecute my Journey on Foot. This Accident made me admire the divine Goodness to me, that my Bones were not broken, and the Multitude of 'em fill'd with strong Pain. Just at Dark, we kindled a Fire, cut up a few Bushes, and made a Shelter over our Heads, to save us from the Frost, which was very hard that Night; and committing our selves to God by Prayer, we lay down on the Ground, and slept quietly.

[The next Day, they went forward on their Journey, and at Night took up their Lodging in the Woods in like Manner.]

Friday, *Octob.* 5. We arrived at *Susquahannah* River, at a Place called *Opeholhaupung* †: Found there 12 *Indian* Houses: After I had saluted the King in a friendly Manner, I told him my Business, and that my Desire was to teach them *Christianity*. After some Consultation, the *Indians* gathered, and I preach'd to 'em. And when I had done, I asked, if they would hear me again. They reply'd, that they would consider of it; and soon after sent me Word, that they would immediately attend, if I would preach: Which I did, with Freedom, both Times. When I asked 'em again, whether they would hear me further, they reply'd, they would the next Day. I was exceeding sensible of the Impossibility of doing any Thing for the poor Heathen without special Assistance from above: And my Soul seem'd to rest on God, and leave it to him to do as he pleased in that which I saw was his own Cause: And indeed, thro' divine Goodness, I had felt something of this Frame most of the Time while I was travelling thither; and in some Measure before I set out.

† See his *Narrative* at the End of his *Ord. Sermon* Pag. 35, 36.

Saturday, *Octob.* 6. Rose early, and besought the Lord for Help in my great Work. Near Noon, preach'd again to the *Indians*: And in the Afternoon, visited them from House to House, and invited them to come and hear me again the next Day, and put off their hunting Design, which they were just entring upon, 'till Monday. *This Night*, I trust, *the Lord stood by me* to encourage and strengthen my Soul: I spent more than an Hour in secret Retirement; was enabled to *pour out my Heart before God*, for the Increase of Grace in my Soul, for Ministerial Endowments, for Success among the poor *Indians*, for God's Ministers and People, and for dear Friends vastly distant, *&c.* Blessed me God.

[The next Day, he complains of great want of Fixedness and Intenseness in Religion, so that he could not keep any spiritual Thought one Minute without Distraction; which occasion'd Anguish of Spirit. He felt (he says) *amazingly Guilty, and extremely Miserable*; and cries out, "Oh my Soul, what Death "it is, to have the Affections unable to center in God, by Rea-"son of Darkness, and consequently roving after that Satisfaction "elsewhere, that is only to be found here!" However, he preach'd twice to the *Indians* with some Freedom and Power: But was afterwards damp'd by the *Objections* they made against *Christianity*. In the Evening, in a Sense of his great Defects in Preaching, he *intreated God not to impute to him Blood-Guiltiness*; but yet was at the same Time enabled to *rejoyce in God.*]

Monday, *Octob.* 8. Visited the *Indians* with a Design to take my Leave of them, supposing they would this Morning go out to Hunting early; but beyond my Expectation and Hope, they desired to hear me preach again. I gladly complied with their Request, and afterwards endeavoured to answer their *Objections* against Christianity. Then they went away; and we spent the rest of the Afternoon in Reading and Prayer, intending to go Home-ward very early the next Day. My Soul was in some Measure refresh'd in secret Prayer and Meditation. Blessed be the Lord for all his Goodness.

Tuesday, *Octob.* 9. We rose about 4 in the Morning, and commending our selves to God by Prayer, and asking his special Protection, we set out on our Journey homewards about 5. and travelled with great Difficulty 'till past 6 at Night. And then made us a Fire, and a Shelter of Barks, and so rested. I had some clear and comfortable Thoughts on the Subject, by the Way, towards Night. — In the Night, the Wolves howl'd around us; but God preserved us.

[The

[The next Day, they rose early, and set forward, and travelled that Day, 'till they came to an *Irish* Settlement, where Mr. *Brainerd* was acquainted, and lodged there. He speaks of some Sweetness in divine Things, and Thankfulness to God for his Goodness to him in this Journey, that he felt in his Heart in the Evening, tho' attended with Shame for his Barrenness. On Thursday, he continued in the same Place; and he and Mr. *Byram* preached there to the People.]

Friday, *October.* 12. Rode Home to my Lodging; where I poured out my Soul to God in secret Prayer, and endeavoured to bless him for his abundant Goodness to me in my late Journey. I scarce ever enjoyed more Health; at least, of later Years; And God marvellously, and almost miraculously, supported me under the Fatigues of the Way, and Travelling on Foot. Blessed be the Lord, that continually preserves me in all my Ways.

[On Saturday, he went again to the *Irish* Settlement, to spend the Sabbath there, his *Indians* being gone.]

Lord's-Day, *October.* 14. Was much confused and perplexed in my Thoughts; could not pray; and was almost discouraged, thinking I should never be able to preach any more. But afterwards, God was pleased to give me some Relief from these Confusions: But still I was afraid, and even trembled before God. I went to the Place of publick Worship, lifting up my Heart to God for Assistance and Grace, in my great Work: And God was gracious to me, and helped me to plead with him for Holiness, and to use the strongest Arguments with him, drawn from the Incarnation and Sufferings of Christ for this very End, that Men might be made holy. Afterwards, I was much assisted in preaching. I know not that ever God helped me to preach in a more close and distinguishing Manner for the Trial of Men's State. Thro' the infinite Goodness of God, I felt what I spake; and God enabled me to treat on divine Truth with uncommon Clearness: And yet I was so sensible of my Defects in Preaching, that I could not be proud of my Performance, as at some Times; And blessed be the Lord for this Mercy. In the Evening, I long'd to be entirely alone, to bless God for Help in a Time of Extremity; and longed for great Degrees of Holiness, that I might shew my Gratitude to God.

[The next Morning, he spent some Time before Sun-rise in Prayer, in the same sweet and grateful Frame of Mind, that he had been in the Evening before: And afterwards went to his *Indians*, and spent some Time in teaching and exhorting them.]

Tuesday, *Octob.* 16. Felt a Spirit of Solemnity and Watchfulness; was afraid I should not live *to* and *upon* GOD: Longed for more Intenseness and Spirituality. Spent the Day in Writing; frequently lifting up my Heart to God for more Heavenly-mindedness. In the Evening, enjoyed sweet Assistance in Prayer, and thirsted and pleaded to be as holy as the blessed *Angels*: Longed for Ministerial Gifts and Graces, and Success in my Work: Was sweetly assisted in the Duty of Intercession, and enabled to remember and plead for Numbers of dear Friends, and Christ's Ministers.

[He seemed to have much of the same Frame of Mind, the two next Days.]

Friday, *Octob.* 19. Felt an abasing Sense of my own Impurity and Unholiness; and felt my Soul melt and mourn, that I had abused and grieved a very gracious God, who was still kind to me, notwithstanding all my Unworthiness. My Soul enjoyed a sweet Season of bitter Repentance and Sorrow, that I had wronged that blessed God, who (I was perswaded) was reconciled to me in his dear Son. My Soul was now tender, devout, and solemn. And I was afraid of nothing, but Sin; and afraid of that in every Action and Thought.

[The four next Days, were manifestly spent in a most constant Tenderness, Watchfulness, Diligence and Self-Diffidence. But he complains of Wandrings of Mind, Languor of Affections *&c.*]

Wednesday, *Octob.* 24. Near Noon, rode to my People; spent some Time, and pray'd with them: Felt the Frame of a *Pilgrim* on Earth; longed much to leave this gloomy Mansion; but yet found the Exercise of Patience and Resignation. And as I returned home from the *Indians*, spent the whole Time in lifting up my Heart to God. In the Evening, enjoy'd a blessed Season alone in Prayer; was enabled to cry to God with a Child-like Spirit, for the Space of near an Hour: Enjoyed a sweet Freedom in supplicating for my self, for dear Friends, Ministers, and some who are preparing for that Work, and for the Church of God; and longed to be as lively my self in God's Service as the *Angels*.

Thursday, *Octob.* 25. Was busy in Writing. Was very sensible of my absolute Dependance on God in all Respects; saw what I could do nothing in those Affairs, that I have sufficient natural Faculties for, unless God should smile upon my Attempt. *Not that we are sufficient of our selves, to think any Thing, as of our selves*, was a sacred Text that I saw the Truth of.

Friday,

Friday, *Octob.* 26. In the Morning, my Soul was melted with a Senſe of divine Goodneſs and Mercy to ſuch a vile unworthy Worm as I: Delighted to lean upon God, and place my whole Truſt in him: My Soul was exceedingly grieved for Sin, and prized and longed after Holineſs; it wounded my Heart deeply, yet ſweetly, to think how I had abuſed a kind God. I longed to be perfectly Holy, that I might not grieve a gracious God; who will continue to love, notwithſtanding his Love is abuſed: I longed for Holineſs more for this End, than I did for my own Happineſs ſake: And yet this was my greateſt Happineſs, never more to diſhonour, but always to glorify the bleſſed God. Afterwards, rode up to the *Indians*, in the Afternoon, *&c.*

[The four next Days, he was exerciſed with much Diſorder and Pain of Body, with a Degree of Melancholy and Gloominess of Mind, bitterly complaining of Deadneſs and Unprofitableneſs, yet mourning and longing after God.]

Wedneſday, *Octob.* 31. Was ſenſible of my Barrenneſs, and Decays, in the Things of God: My Soul fail'd, when I remember'd the Fervency I had enjoyed at the Throne of Grace. Oh (I thought) If I could but be ſpiritual, warm, heavenly-minded, and affectionately breathing after God, this would be better than Life to me! My Soul longed exceedingly for Death, to be looſed from this Dullneſs and Barrenneſs, and made forever active in the Service of God. I ſeemed to live for nothing, and to do no Good: And Oh, the Burden of ſuch a Life! Oh, Death, Death, my kind Friend, haſten and deliver me from dull Mortality, and make me ſpiritual and vigorous to Eternity.

Thurſday, *November* 1. Had but little Sweetneſs in divine Things. But afterwards, in the Evening, felt ſome Life, and Longings after God; I longed to be always ſolemn, devout, and heavenly-minded; & was afraid to leave off praying, leſt I ſhould again looſe a Senſe of the ſweet Things of God.

Friday, *Nov.* 2. Was fill'd with Sorrow and Confuſion, in the Morning, and could enjoy no ſweet Senſe of divine Things, nor get any Relief in Prayer. Saw I deſerved, that every one of God's Creatures ſhould be let looſe upon me to be the Executioners of his Wrath againſt me: And yet therein I ſaw I deſerved what I did not fear as my Portion. About Noon, rode up to the *Indians*; and while going, could feel no Deſires for them, and even dreaded to ſay any Thing to 'em; but God was pleaſed to give me ſome Freedom and Enlargement, and made the

the Seaſon comfortable to me. In the Evening, had Enlargement in Prayer. But alas, what Comforts and Enlargements I have felt for theſe many Weeks paſt, have been only tranſient & ſhort; and the greater Part of my Time has been fill'd up with Deadneſs, or Struggles with Deadneſs, and bitter Conflicts with Corruption. I have found my ſelf exerciſed ſorely with ſome particular Things that I thought my ſelf moſt of all freed from. And thus I have ever found it, when I have tho't the Battle was over, and the Conqueſt gained, and ſo let down my Watch, the Enemy has riſen up and done me the greateſt Injury.

Saturday, *Nov.* 3. I read the Life and Trials of a godly Man, and was much warm'd by it: I wondered at my paſt Deadneſs; and was more convinced of it, than ever. Was enabled to confeſs and bewail my Sin before God, with Self-abhorrence.

Lord's-Day, *Nov.* 4. Had, I think, ſome Exerciſe of Faith in Prayer, in the Morning: Long'd to be Spiritual. Had conſiderable Help in preaching to my poor *Indians*: Was encouraged with them, and hoped that God deſigned Mercy for them.

[The next Day, † He ſet out on a Journey to *New-York*, to the Meeting of the *Preſbytery* there; and was gone from Home more than a Fortnight. He ſeem'd to enter on this Journey with great Reluctance; fearing, that the Diverſions of it would prove a Means of cooling his religious Affections, as he had found in other Journeys. But yet, in this Journey he had ſome ſpecial Seaſons wherein he enjoyed extraordinary Evidences and Fruits of God's gracious Preſence. He was greatly fatigued and expoſed in this Journey by Cold and Storms: And when he returned from *New-York* to *New-Jerſey*, on Friday, was taken very ill, and was detained by his Illneſs ſome Time.]

Wedneſday, *Nov.* 21. Rode from *Newark* to *Rockciticus* in the Cold, and was almoſt overcome with it. Enjoyed ſome Sweetneſs in Converſation with dear Mr. *Jones*, while I dined with him: My Soul loves the People of God, and eſpecially the Miniſters of Jeſus Chriſt, who feel the ſame Trials that I do.

Thurſday, *Nov.* 22. Came on my Way from *Rockciticus* to *Delaware* River. Was very much diſordered with a Cold and Pain in my Head. About 6 at Night, I loſt my Way in the

† On this Day he concluded his *Narrative*, that is at the End of his *Ordination Sermon*.

Wilderneſs,

Wilderneſs, and wandered over Rocks and Mountains, down hideous Steeps, thro' Swamps, and moſt dreadful and dangerous Places: And the Night being dark, ſo that few Stars could be ſeen, I was greatly expoſed: Was much pinch'd with Cold, and diſtreſs'd with an extream Pain in my Head, attended with Sickneſs at my Stomach; ſo that every Step I took was diſtreſſing to me. I had little Hope for ſeveral Hours together, but that I muſt lie out in the Woods all Night, in this diſtreſſed Caſe. But about 9 o'Clock, I found a Houſe, thro' the abundant Goodneſs of God, and was kindly entertain'd. Thus I have frequently been expoſed, & ſometimes lain out the whole Night: but God has hitherto preſerved me; and bleſſed be his Name. Such Fatigues and Hardſhips as theſe ſerve to wean me more from the Earth; and, I truſt, will make Heaven the ſweeter. Formerly, when I was thus expoſed to Cold, Rain, *&c.* I was ready to pleaſe my ſelf with the Thoughts of enjoying a comfortable Houſe, a warm Fire, and other outward Comforts; but now theſe have leſs Place in my Heart (thro' the Grace of God) and my Eye is more to God for Comfort. In this World I expect Tribulation; and it does not now, as formerly, appear ſtrange to me; I don't in ſuch Seaſons of Difficulty flatter my ſelf that it will be better hereafter; but rather think, how much worſe it might be; how much greater Trials others of God's Children have endured; and how much greater are yet perhaps reſerved for me. Bleſſed be God, that he makes the Thoughts of my Journey's End and of my Diſſolution a great Comfort to me, under my ſharpeſt Trials; & ſcarce ever lets theſe Thoughts be attended with Terror or Melancholy; but they are attended frequently with great Joy.

Friday, *Nov.* 23. Viſited a ſick Man; diſcourſed and pray'd with him. Then viſited another Houſe, where was one dead and laid out; look'd on the Corps, and longed that my Time might come to *depart*, that I might be *with Chriſt*. Then went home to my Lodgings, about one o'Clock. Felt poorly; but was able to read, moſt of the Afternoon.

[Within the Space of the next twelve Days, he paſſed under many Changes in the Frames and Exerciſes of his Mind. He had many Seaſons of the ſpecial Influences of God's Spirit, animating, invigorating, and comforting him in the Ways of God and Duties of Religion; but had ſome Turns of great Dejection and Melancholy. He ſpent much Time, within this Space, in hard Labour, with others, to make for himſelf a little Cottage

of

or Hut, to live in by himſelf thro' the Winter. Yet he frequently preached to the *Indians*, & ſpeaks of ſpecial Aſſiſtance he had from Time to Time, in addreſſing himſelf to them; And of his ſometimes having conſiderable Encouragement, from the Attention they gave. But on Tueſday *Decemb.* 4. he was ſunk into great Diſcouragement, to ſee 'em (moſt of 'em) going in Company to an idolatrous *Feaſt* and *Dance*, after he had taken abundant Pains with them to diſſwade 'em from theſe Things.]

Thurſday, *Decemb.* 6. Having now a happy Opportunity of being retired in a Houſe of my own, which I have lately procured and moved into, and conſidering that it is now a long Time ſince I have been able, either on Account of bodily Weakneſs, or for want of Retirement, or ſome other Difficulty, to ſpend any Time in ſecret Faſting and Prayer; conſidering alſo the greatneſs of my Work, and the extream Difficulties that attend it: And that my poor *Indians* are now *worſhipping Devils*, notwithſtanding all the Pains I have taken with them, which almoſt overwhelms my Spirit: Moreover, conſidering my extreme Barrenneſs, ſpiritual Deadneſs and Dejection, of late; as alſo the Power of ſome particular Corruptions; I ſat apart this Day for ſecret Prayer and Faſting, to implore the Bleſſing of God on my ſelf, on my poor People, on my Friends, and on the Church of God. At firſt, I felt a great Backwardneſs to the Duties of the Day, on Account of the ſeeming Impoſſibility of performing them: But the Lord helped me to break thro' this Difficulty. God was pleaſed, by the Uſe of Means, to give me ſome clear Conviction of my Sinfulneſs, and a Diſcovery of *the Plague of my own Heart*, more affecting than what I have of late had. And eſpecially I ſaw my Sinfulneſs in this, that when God had *withdrawn* himſelf, then, inſtead of living and dying in *Purſuit* of him, I have been diſpoſed to one of theſe two Things; either (firſt) to yield an unbecoming Reſpect to ſome *earthly* Objects, as if Happineſs were to be derived from them; or (2dly) to be ſecretly *froward* and impatient, and unſuitably deſirous of *Death*, ſo that I have ſometimes tho't I could not bear to think my Life muſt be lengthen'd out. And that which often drove me to this impatient Deſire of Death, was a Deſpair of doing any Good in Life; and I choſe Death, rather than a Life ſpent for Nothing. But now God made me ſenſible of my Sin in theſe Things, and enabled me to cry to him for *Forgiveneſs*. Yet this was not all I wanted; for my Soul appeared exceedingly polluted; my Heart ſeem'd like a Neſt of Vipers, or a Cage of unclean

unclean and hateful Birds: And therefore I wanted to be purified *by the Blood of Sprinkling*, that *cleanseth from all Sin*. And this, I hope, I was enabled to pray for in Faith. I enjoyed much more Intenseness, Fervency, and Spirituality, than I expected; God was better to me than my Fears. And towards Night, I felt my Soul rejoyce, that God is unchangeably happy and glorious; that he will be glorified, whatever becomes of his Creatures. I was enabled to persevere in Prayer 'till some Time in the Evening: At which Time I saw so much Need of divine Help, in every Respect, that I knew not how to leave off, and had forgot that I needed Food. This Evening, I was much assisted in meditating on *Isai.* lii. 3. Blessed be the Lord for any Help in the past Day.

Friday, *Decemb.* 7. Spent some Time in Prayer, in the Morning; enjoyed some Freedom and Affection in the Duty, and had longing Desires of being made *faithful to the Death*. Spent a little Time in writing on a divine Subject: Then visited the *Indians*, and preach'd to 'em. But under inexpressible Dejection: I had no Heart to speak to them, and could not do it, but as I forced my self: I knew, they must hate to hear me, as having but just got Home from their idolatrous Feast and Devil-Worship.--- In the Evening, had some Freedom in Prayer and Meditation.

Saturday, *Decem.* 8. Have been uncommonly free this Day from Dejection, and from that distressing Apprehension, that I could do nothing: Was enabled to pray and study with some Comfort; and especially was assisted in writing on a divine Subject. In the Evening, my Soul rejoyced in God; and I bless'd his Name for shining on my Soul. O the sweet and blessed Change I then felt, when God *brought me out of Darkness into his marvellous Light!*

Lord's-Day, *Decem.* 9. Preach'd, both Parts of the Day, at a Place call'd *Greenwich*, in *New-Jersey*, about 10 Miles from my own House. In the first Discourse I had scarce any Warmth or affectionate Longing for Souls. In the Intermission-Season I got alone among the Bushes, and cried to God for Pardon of my Deadness; and was in Anguish and Bitterness, that I could not address Souls with more Compassion and tender Affection: Judged and condemned my self for want of this divine Temper: Tho' I saw I could not get it as of my self, any more than I could make a World. In the latter Exercise, blessed be the Lord, I had some Fervency, both in Prayer and Preaching; and especially in the Application of my Discourse was enabled to

addreſs precious Souls with Affection, Concern, Tenderneſs and Importunity. The Spirit of God, I think, was there; as the Effects were apparent, Tears running down many Cheeks.

Monday, *Decem.* 10. Near Noon, I preach'd again: God gave me ſome Aſſiſtance, and enabled me to be in ſome Degree faithful; ſo that I had Peace in my own Soul, and a very comfortable Compoſure, *altho'* Iſrael *ſhould not be gathered.* Came away from *Greenwich*, and rode Home; arrived juſt in the Evening. By the Way, my Soul bleſs'd God for his Goodneſs; and I rejoyced, that ſo much of my Work was done, and I ſo much nearer my bleſſed Reward. Bleſſed be God for Grace to be faithful.

Tueſday, *Decem.* 11. Felt very poorly in Body, being much tired and worn out the laſt Night. Was aſſiſted in ſome Meaſure in writing on a divine Subject: But was ſo feeble and ſore in my Breaſt, that I had not much Reſolution in my Work. Oh, how I long for that World *where the weary are at Reſt!* And yet thro' the Goodneſs of God I don't now feel impatient.

Wedneſday, *Decem.* 12. Was again very weak; but ſomewhat aſſiſted in ſecret Prayer, and enabled with Pleaſure and Sweetneſs to cry, *Come, Lord Jeſus! Come, Lord Jeſus; come quickly.* My Soul *longed for God*, for *the living God.* O how delightful it is, to pray under ſuch ſweet Influences! Oh how much better is this, than one's *neceſſary Food!* I had at this Time no Diſpoſition to eat (tho' late in the Morning;) for earthly Food appear'd wholly Taſtleſs. O how much *better is thy Love than Wine*, than the ſweeteſt Wine!--- I viſited and preached to the *Indians*, in the Afternoon; but under much Dejection. Found my *Interpreter* under ſome Concern for his Soul; which was ſome Comfort to me; and yet fill'd me with new Care. I longed greatly for his Converſion; lifted up my Heart to God for it, while I was talking to him: Came Home, and poured out my Soul to God for him: Enjoyed ſome Freedom in Prayer, and was enabled, I think, to leave all with God.

Thurſday, *Decem.* 13. Endeavoured to ſpend the Day in Faſting and Prayer, to implore the divine Bleſſing, more eſpecially on my poor People; and in particular, I ſought for converting Grace for my *Interpreter*, and three or four more under ſome Concern for their Souls. I was much diſordered in the Morning when I aroſe; but having determined to ſpend the Day in this Manner, I attempted it. Some Freedom I had in pleading for theſe poor concerned Souls, ſeveral Times; and when interceeding for them, I enjoyed greater Freedom from wandring

and

and distracting Thoughts, than in any Part of my Supplications: But, in the general, was greatly exercised with Wandrings; so that in the Evening it seemed as if I had need to pray for nothing so much as for the Pardon of Sins committed in the Day past, and the Vileness I then found in my self. The Sins I had most Sense of, were Pride, and wandring Thoughts, whereby I mocked God. The former of these cursed Iniquities excited me to think of writing, or preaching, or converting Heathen, or performing some other great Work, that my Name might live when I should be dead. My Soul was in Anguish, and ready to drop into Despair, to find so much of that cursed Temper. With this, and the other Evil I laboured under, *viz.* wandring Thoughts, I was almost overwhelmed, and even ready to give over striving after a Spirit of Devotion; and oftentimes sunk into a considerable Degree of Despondency, and thought I was *more brutish than any Man.* Yet after all my Sorrows, I trust thro' Grace, this Day and the Exercises of it have been for my Good, and taught me more of my Corruption, and Weakness without Christ, than I knew before.

Friday, *Decem.* 14. Near Noon, went to the *Indians*; but knew not what to say to them, and was ashamed to look them in the Face: I felt I had no Power to address their Consciences, and therefore had no Boldness to say any Thing. Was, much of the Day, in a great Degree of Despair about ever *doing* or *seeing any Good in the Land of the Living.*

[He continued under the same Dejection the next Day.]

Lord's-Day, *Decem.* 16. Was so overwhelmed with Dejection, that I knew not how to live: I long'd for Death exceedingly: My Soul was *sunk into deep Waters*, and *the Floods* were ready to *drown me*: I was so much oppress'd, that my Soul was in a kind of Horrour: I could not keep my Thoughts fixed in Prayer, for the Space of one Minute, without Fluttering and Distraction: I was exceedingly ashamed, that I did not live to God: I had no distressing Doubt about my own State; but would have cheerfully ventured (as far as I could possibly know) into Eternity. While I was going to preach to the *Indians*, my Soul was in Anguish; I was so overborn with Discouragement; that I despair'd of doing any Good, and was driven to my Wits End; I knew nothing what to say, nor what Course to take. But at last I insisted on the Evidence we have of the Truth of Christianity from the *Miracles* of Christ; many of which I set

before them: And God helped me to make a close Application to those that refused to believe the Truth of what I taught them: And indeed I was enabled to speak to the Consciences of all, in some Measure. I was something encouraged, to find, that God enabled me to be faithful once more. Then came and preached to another Company of them; but was very weary and faint. In the Evening, I was something refresh'd, and was enabled to pray and praise God with Composure and Affection: Had some Enlargement and Courage with Respect to my Work: Was willing to live, and longed to do more for God, than my weak State of Body would admit of. *I can do all Things through Christ that strengthens me*; and by his Grace, I am willing to *spend* and *be spent* in his Service, when I am not thus sunk in Dejection and a kind of Despair.

Monday, *Decem.* 17. Was something comfortable in Mind, most of the Day; and was enabled to pray with some Freedom, Cheerfulness, Composure, and Devotion; had also some Assistance in writing on a divine Subject.

Tuesday, *Decemb.* 18. Went to the *Indians*, and discoursed to them, near an Hour, without any Power to come close to their Hearts. But at last, I felt some Fervency, and God help'd me to speak with Warmth. My *Interpreter* also was amazingly assisted; and I doubt not but *the Spirit of God was upon him* (tho' I had no Reason to think he had any true and saving Grace, but was only under Conviction of his lost State;) and presently upon this most of the grown Persons were much affected, and the Tears ran down their Cheeks; and one *old Man* (I suppose, an hundred Years old) was so affected, that he wept, and seem'd convinced of the Importance of what I taught them. I staid with them a considerable Time, exhorting and directing them; and came away, lifting up my Heart to God in Prayer and Praise, and encouraged and exhorted my *Interpreter* to *strive to enter in at the strait Gate*. Came home, and spent most of the Evening in Prayer and Thanksgiving; and found my self much enlarged and quicken'd. Was greatly concerned, that the Lord's Work which seem'd to be begun, might be carried on with Power, to the Conversion of poor Souls, and the Glory of divine Grace.

Wednesday, *Decemb.* 19. Spent a great Part of the Day in Prayer to God for the *Out-pouring of his Spirit* on my poor People; as also to bless his Name for awakning my *Interpreter*, and some others, and giving us some Tokens of his Presence Yesterday. And blessed be God, I had much Freedom, five or six Times in the Day, in Prayer and Praise, and felt a weighty Concern upon

upon my Spirit for the Salvation of thoſe precious Souls, and the Enlargement of the Redeemer's Kingdom among them. My Soul hoped in God for ſome Succeſs in my Miniſtry: And bleſſed be his Name for ſo much Hope.

Thurſday, *Decemb.* 20. Was enabled to viſit the Throne of Grace frequently, this Day; and thro' divine Goodneſs enjoyed much Freedom and Fervency, ſundry Times: Was much aſſiſted in crying for Mercy for my poor People, and felt Chearfulneſs and Hope in my Requeſts for them. I ſpent much of the Day in Writing; but was enabled to intermix Prayer with my Studies.

Friday, *Decemb.* 21. Was enabled again to pray with Freedom, Chearfulneſs, and Hope. God was pleaſed to make the Duty comfortable and pleaſant to me; ſo that I delighted to perſevere, and repeatedly to engage in it. Towards Noon, viſited my People, and ſpent the whole Time in the Way to them in Prayer, longing to *ſee the Power of God* among them, as there appear'd ſomething of it the laſt Tueſday; and I found it ſweet to reſt and hope in God. Preach'd to them twice, and at two diſtinct Places: Had conſiderable Freedom, each Time, and ſo had my *Interpreter*. Several of 'em followed me from one Place to the other: And I thought, there was ſome divine Influence diſcernable amongſt them. In the Evening, was aſſiſted in Prayer again. Bleſſed, bleſſed be the Lord.

[Very much the ſame Things are expreſſed concerning his inward Frame, Exerciſes, and Aſſiſtances on Saturday, as on the preceeding Days. He obſerves, that this was a comfortable Week to him. But then concludes, *Oh! That I had no Reaſon to complain of much Barrenneſs. Oh that there were no vain Tho'ts and evil Affections lodging within me. The Lord knows how I long for that World, where they reſt not Day nor Night, ſaying, Holy, Holy, Holy, is the Lord God Almighty*, &c. On the following Sabbath, he ſpeaks of Aſſiſtance and Freedom in his publick Work, but as having leſs of the ſenſible Preſence of God, than frequently in the Week paſt: But yet ſays, his Soul was kept from ſinking in Diſcouragement. On Monday, again he ſeem'd to enjoy very much the ſame Liberty and Fervency, thro' the Day, that he enjoyed thro' the greater Part of the preceeding Week.*]

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* This Day he wrote the fifth *Letter* added at the End of this Hiſtory.

Tueſday,

Tuesday, *Decemb.* 25. Enjoy'd very little quiet Sleep last Night, by Reason of bodily Weakness, and the closeness of my Studies Yesterday: Yet my Heart was somewhat lively in Prayer & Praise: I was delighted with the divine Glory and Happiness, and rejoyced that God was God, & that he was unchangeably possess'd of Glory and Blessedness. Tho' God *held my Eyes waking*, yet he helped me to improve my Time profitably amidst my Pains and Weakness, in continued Meditations on *Luke* xiii. 7. *Behold these three Years I come seeking Fruit*, &c. My Meditations were sweet; and I wanted to set before Sinners their Sin and Danger.

[He continued in a very low State, as to his bodily Health, for some Days: Which seems to have been a great Hindrance to him in his religious Exercises and Pursuits. But yet he expresses some Degree of divine Assistance, from Day to Day, thro' the remaining Part of this Week. He preach'd several Times this Week to his *Indians*; and there appeared still some Concern amongst them for their Souls. On Saturday, he rode to the *Irish* Settlement, about 15 Miles from his Lodgings, in order to spend the Sabbath there.]

Lord's-Day, *Decemb.* 30. Discoursed, both Parts of the Day, from *Mark* viii. 34. *Whosoever will come after me*, &c. God gave me very great Freedom and Clearness, and (in the Afternoon especially) considerable Warmth and Fervency. In the Evening also, had very great Clearness while conversing with Friends on divine Things: I don't remember ever to have had more clear Apprehensions of Religion in my Life: But found a Struggle, in the Evening, with spiritual Pride.

[On Monday, he preach'd again in the same Place with Freedom and Fervency; and rode home to his Lodging; and arrived in the Evening, under a considerable Degree of bodily Illness, which continued the two next Days. And he complains much of spiritual Emptiness and Barrenness on those Days.]

Thursday, *January* 3. 1744,5. Being sensible of the great want of divine Influences, and the out-pouring of God's Spirit, I spent this Day in Fasting and Prayer, to seek so great a Mercy for my self, and my poor People in particular, and for the Church of God in general. In the Morning, was very Lifeless in Prayer, and could get scarce any Sense of God. Near Noon, enjoyed some sweet Freedom to pray that the *Will of God* might in every

Respect

Reſpect become *mine*: And I am perſwaded, it was ſo at that Time in ſome good Degree. In the Afternoon, I was exceeding weak, and could not enjoy much Fervency in Prayer; but felt a great Degree of Dejection; which, I believe, was very much owing to my bodily Weakneſs and Diſorder.

Friday, *Jan.* 4. Rode up to the *Indians*, near Noon; ſpent ſome Time there under great Diſorder: My Soul was *ſunk down into deep Waters*, and I was almoſt overwhelmed with Melancholy.

Saturday, *Jan.* 5. Was able to do ſomething at Writing; but was much diſordered with Pain in my Head. At Night, was diſtreſs'd with a Senſe of my ſpiritual Pollution, and ten Thouſand youthful, yea, and childiſh Follies, that no Body but my ſelf had any Thought about; all which appeared to me now freſh, and in a lively View, as if committed Yeſterday, and made my Soul aſhamed before God, and cauſed me to hate my ſelf.

Lord's-Day, *Jan.* 6. Was ſtill diſtreſs'd with vapoury Diſorders. Preached to my poor *Indians*; but had little Heart or Life. Towards Night, my Soul was preſs'd under a Senſe of my Unfaithfulneſs. O the Joy & Peace that ariſes from a Senſe of *having obtain'd Mercy of God to be faithful!* And Oh, the Miſery and Anguiſh that ſpring from an Apprehenſion of the contrary!

[His Dejection continued the two next Days; but not to ſo great a Degree on Tueſday, when he enjoyed ſome Freedom and Fervency in preaching to the *Indians*.]

Wedneſday, *Jan.* 9. In the Morning, God was pleas'd to remove that Gloom which has of late oppreſs'd my Mind, and gave me Freedom and Sweetneſs in Prayer. I was encouraged and ſtrengthe'd, and enabled to plead for Grace for my ſelf, and Mercy for my poor *Indians*; and was ſweetly aſſiſted in my Interceſſions with God for others. Bleſſed be his holy Name forever and ever; Amen, and Amen. Thoſe Things that of late have appear'd moſt difficult and almoſt impoſſible, now appeared not only poſſible, but eaſy. My Soul ſo much delighted to continue inſtant in Prayer, at this bleſſed Seaſon, that I had no Deſire for my *neceſſary Food*: even dreaded leaving off praying at all, leſt I ſhould loſe this Spirituality, and this bleſſed Thankfulneſs to God which I then felt. I felt now quite willing to live, and undergo all Trials that might remain for me in a World of Sorrow; but ſtill longed for Heaven, that I might glorify God in a perfect Manner. O *come, Lord Jeſus, come quickly.* Spent the Day in Reading a little; and in ſome Diverſions, which I was neceſſitated to take by Reaſon of much Weakneſs and Diſorder. In the Evening, enjoyed ſome Freedom and Intenſeneſs in Prayer.

[The

[The three remaining Days of the Week, he was very low and feeble in Body ; but nevertheleſs continued conſtantly in the ſame comfortable ſweet Frame of Mind, as is expreſſed on Wedneſday. On the Sabbath, this Sweetneſs and ſpiritual Alacrity began to abate : But ſtill he enjoyed ſome Degree of Comfort, and had Aſſiſtance in preaching to the *Indians*.]

Monday, *Jan.* 14. Spent this Day under a great Degree of bodily Weakneſs and Diſorder ; and had very little Freedom, either in my Studies or Devotions : And in the Evening, I was much dejected and melancholy. It pains and diſtreſſes me, that I live ſo much of my Time for nothing. I long to do much in a little Time, and if it might be the Lord's will, to *finiſh my Work* ſpeedily in this tireſom World. I'm ſure, I don't deſire to live for any Thing in this World ; and thro' Grace I am not afraid to look the *King of Terrors* in the Face : I know, I ſhall be afraid, if God leaves me ; and therefore I think it always Duty to lay in for that ſolemn Hour. But for a very conſiderable Time paſt, my Soul has rejoyced to think of Death in its neareſt Approaches ; and even when I have been very weak, and ſeem'd neareſt Eternity. *Not unto me, not unto me, but to God be the Glory.* I feel that which convinces me, that if God don't enable me to maintain a holy Dependance upon him, Death will eaſily be a Terrour to me ; but at preſent, I muſt ſay, *I long to depart and to be with Chriſt*, which is beſt of all. When I am in a ſweet reſigned Frame of Soul, I am willing to tarry a while in a World of Sorrow, I am willing to be from Home as long as God ſees fit it ſhould be ſo : But when I want the Influence of this Temper, I am then apt to be impatient to be gone.--- Oh when will the Day appear, that I ſhall be perfect in Holineſs, and in the Enjoyment of God !

[The next Day was ſpent under a great Degree of Dejection and Melancholy ; which (as he himſelf ſays, he was perſwaded) was owing partly to bodily Weakneſs, and vapoury Diſorders.]

Wedneſday, & Thurſday, *Jan.* 16 & 17. I ſpent moſt of the Time in writing on a ſweet divine Subject, and enjoyed ſome Freedom and Aſſiſtance. Was likewiſe enabled to pray more frequently and fervently than uſual : and my Soul, I think, rejoyced in God ; eſpecially on the Evening of the laſt of theſe Days : *Praiſe* then ſeem'd *comely*, and I delighted to bleſs the Lord. O what Reaſon have I to be thankful, that God ever helps

helps me to Labour and Study for him! He does but *receive his own*, when I am enabled in any Measure to praise him, labour for him, and live to him. Oh, how comfortable and sweet it is, to feel the Assistance of divine Grace in the Performance of the Duties God has enjoined us! *Bless the Lord, O my Soul.*

[The same Enlargement of Heart and joyful Frame of Soul continued thro' the next Day. But on the Day following it began to decline; which Decay seems to have continued the whole of the next Week: Yet he enjoyed some Seasons of special and sweet Assistance.]

Lord's-Day, *Jan.* 27. Had the greatest Degree of inward Anguish, that almost ever I endured: I was perfectly overwhelmed, and so confused, that after I began to discourse to the *Indians*, before I could finish a Sentence, sometimes I forgot entirely what I was aiming at; or if, with much difficulty, I had recollected what I had before designed, still it appeared strange, and like something I had long forgotten, and had now but an imperfect Remembrance of. I know, it was a Degree of Distraction, occasion'd by vapoury Disorders, Melancholy, spiritual Desertion, and some other Things that particularly press'd upon me, this Morning, with an uncommon Weight, the principal of which respected my *Indians*. This distressing Gloom never went off the whole Day; but was so far removed, that I was enabled to speak with some Freedom and Concern to the *Indians*, at two of their Settlements; and I think, there was some Appearance of the Presence of God with us, some Seriousness, and seeming Concern among the *Indians*, at least a few of them. In the Evening, this Gloom continued still, 'till Family-Prayer,* about nine o'Clock, and almost thro' this, until I came near the Close, when I was praying (as I usually do) for the Illumination and Conversion of my poor People; and then the Cloud was scatter'd, so that I enjoy'd Sweetness and Freedom, and conceived Hopes, that God designed Mercy for some of them. The same I enjoyed afterwards in secret Prayer;

* Tho' Mr. *Brainerd* now dwelt by himself in the forementioned little Cottage, which he had built for his own Use, yet that was near to a *Family* of white People with whom he had lived before, and with whom he still attended Family-Prayer.

in which precious Duty I had for a considerable Time Sweetness and Freedom, and (I hope) Faith, in praying for my self, my poor *Indians*, and dear Friends and Acquaintance in *New-England* and elsewhere, and for the dear Interest of *Zion* in general. *Bless the Lord, O my Soul, and forget not all his Benefits.*

[He spent the rest of this Week, or at least the most of it, under Dejection and Melancholy: Which on Friday rose to an extream Height; he being then, as he himself observes, much exercised with vapoury Disorders. This exceeding Gloominess continued on Saturday, 'till the Evening, when he was again relieved in Family-Prayer; and after it, was refresh'd in secret, and felt willing to live, and endure Hardships in the Cause of God; and found his Hopes of the Advancement of Christ's Kingdom, as also his Hopes to *see the Power of God* among the poor *Indians*, considerably raised.]

Lord's-Day, *Feb.* 3. In the Morning, I was somewhat relieved of that Gloom and Confusion, that my Mind has of late been greatly exercised with: Was enabled to pray with some Composure, and Comfort. But however, went to my *Indians* trembling; for my Soul *remembred the Wormwood and the Gall* (I might almost say the *Hell*) of Friday last; and I was greatly afraid I should be obliged again to drink of that *Cup of Trembling*, which was inconceivably more bitter than Death, and made me long for the Grave more, unspeakably more, than for hid Treasures, yea, inconceivably more than the Men of this World long for such Treasures. But God was pleased to hear my Cries, and to afford me great Assistance; so that I felt Peace in my own Soul; and was satisfied that if not one of the *Indians* should be profited by my Preaching, but should all be damned, yet I should be accepted and rewarded as faithful; for I am perswaded, God enabled me to be so.--- Had some good Degree of Help afterwards, at another Place; and much longed for the Conversion of the poor *Indians*. Was somewhat refreshed, and comfortable, towards Night, and in the Evening. O that my Soul might praise the Lord for his Goodness.--- Enjoyed some Freedom, in the Evening, in Meditation on *Luke* xiii. 24.

[In the three next Days, he was the Subject of much Dejection: But the three remaining Days of the Week seem to have been spent with much Composure and Comfort. On the next Sabbath, he preach'd at *Greenwich* in *New-Jersey*. In the Evening, he rode eight Miles to visit a sick Man at the Point of Death, and found him Speechless and Senseless.]

Monday,

Monday, *Feb.* 11. About Break-of-Day, the ſick Man died. I was affected at the Sight: Spent the Morning with the Mourners; and after Prayer, and ſome Diſcourſe with them, I returned to *Greenwich*, and preached again from *Pſal.* lxxxix 15. And the Lord gave me Aſſiſtance: I felt a ſweet Love to Souls, and to the Kingdom of Chriſt; and longed that poor Sinners might *know the joyful Sound.* Several Perſons were much affected. And after Meeting, I was enabled to diſcourſe, with Freedom and Concern, to ſome Perſons that applied to me under ſpiritual Trouble. Left the Place, ſweetly compoſed, and rode home to my Houſe about 8 Miles diſtant. Diſcourſed to Friends, and inculcated divine Truths upon ſome. In the Evening, was in the moſt ſolemn Frame that almoſt ever I remember to have experienced: I know not that ever Death appeared more real to me, or that ever I ſaw my ſelf in the Condition of a dead Corpſe, laid out, and dreſs'd for a Lodging in the ſilent Grave, ſo evidently as at this Time. And yet I felt exceeding comfortably: My Mind was compoſed and calm, and *Death* appeared *without a Sting.* I think, I never felt ſuch an univerſal Mortification to all created Objects as now. Oh, how great and ſolemn a Thing it appeared to die! Oh, how it lays the greateſt Honour in the Duſt! And Oh, how vain and trifling did the Riches, Honours, and Pleaſures of the World appear! I could not, I dare not, ſo much as think of any of them: for *Death, Death,* ſolemn (tho' not frightful) *Death* appeared at the Door. Oh, I could ſee my ſelf dead, and laid out, and incloſed in my Coffin, and put down into the cold Grave, with greateſt Solemnity, but without Terror! I ſpent moſt of the Evening, in converſing with a dear Chriſtian Friend: And, bleſſed be God, it was a comfortable Evening to us both.--- What are Friends? What are Comforts? What are Sorrows? What are Diſtreſſes?--- *The Time is ſhort: It remains, that they which weep, be as tho' they wept not; and they which rejoyce, as tho' they rejoyced not: for the Faſhion of this World paſſeth away.* O *come, Lord Jeſus, come quickly*; Amen.--- Bleſſed be God for the Comforts of the paſt Day.

Tueſday, *Feb.* 12. Was exceeding weak; but in a ſweet reſigned, compoſed Frame, moſt of the Day: Felt my Heart freely go forth after God in Prayer.

Wedneſday, *Feb.* 13. Was much exerciſed with vapoury Diſorders; but ſtill enabled to maintain Solemnity, and I think, Spirituality.

Thurſday, *Feb.* 14. Spent the Day in writing on a divine Subject: Enjoy'd Health, and Freedom in my Work: Had a ſolemn Senſe of Death; as I have indeed had every Day this Week, in ſome Meaſure: What I felt on Monday laſt, has been abiding, in ſome conſiderable Degree, ever ſince.

Friday, *Feb.* 15. Was engaged in writing again almoſt the whole Day. In the Evening, was much aſſiſted in meditating on that precious Text, *John* vii. 37. *Jeſus ſtood and cried* &c. I had then a ſweet Senſe of the free Grace of the Goſpel: My Soul was encouraged, warm'd and quicken'd, and my Deſires drawn out after God in Prayer: My Soul was watchful, and afraid of loſing ſo ſweet a Gueſt as I then entertain'd. I continued long in Prayer and Meditation, intermixing one with the other; and was unwilling to be diverted by any Thing at all from ſo ſweet an Exerciſe. I longed to proclaim the Grace I then meditated upon, to the World of Sinners.--- O how *quick* and *powerful* is the *Word* of the bleſſed God!

[The next Day, he complains of great Conflicts with Corruption, and much Diſcompoſure of Mind.]

Lord's-Day, *Feb.* 17. Preach'd to the *white* People (my *Interpreter* being abſent) in the Wilderneſs upon the ſunny ſide of a Hill: Had a conſiderable Aſſembly, conſiſting of People that lived (at leaſt many of them) not leſs than 30 Miles aſunder; ſome of them came near 20 Miles. I diſcourſed to 'em, all Day, from *John* vii. 37. *Jeſus ſtood and cried, ſaying, If any Man thirſt,* &c. In the Afternoon, it pleaſed God to grant me great Freedom and Fervency in my Diſcourſe; and I was enabled to imitate the Example of Chriſt in the Text, who *ſtood and cried*.--- I think, I was ſcarce ever enabled to offer the free Grace of God to periſhing Sinners with more Freedom and Plainneſs in my Life. And afterwards, I was enabled earneſtly to invite the Children of God to come renewedly, and drink of this Fountain of Water of Life, from whence they have heretofore derived unſpeakable Satisfaction. It was a very comfortable Time to me: There were many Tears in the Aſſembly; and I doubt not but that the Spirit of God was there, convincing poor Sinners of their need of Chriſt.--- In the Evening, I felt compoſed, and comfortable, tho' much tired: I had ſome ſweet Senſe of the Excellency and Glory of God; and my Soul rejoyced, that he was *God over all, bleſſed forever*; but was too much clouded with Company and Converſation, and longed

to

to be more alone with God. Oh that I could forever bleſs God for the Mercy of this Day, who *anſwered me in the Joy of my Heart.*

[The reſt of this Week ſeems to have been ſpent under a Decay of this Life and Joy, and in diſtreſſing Conflicts with Corruption; but not without ſome Seaſons of Refreſhment and Comfort.]

Lord's-Day, *Feb.* 24. In the Morning, was much perplex'd: My *Interpreter* being abſent, I knew not how to perform my Work among the *Indians.* However, I rode to the *Indians*, got a *Dutch-Man* to Interpret for me, tho' he was but poorly qualified for the Buſineſs. Afterwards, I came and preach'd to a few white People from *John* vi. 67. Here the Lord ſeemed to unburden me in ſome Meaſure; eſpecially towards the cloſe of my Diſcourſe: I felt Freedom to open the *Love of Chriſt* to his own dear *Diſciples*: When the reſt of the World *forſakes* him, and are *forſaken* by him, that he calls them no more, he then turns to his own, and ſays, *Will ye alſo go away!* I had a Senſe of the free Grace of Chriſt to his own People, in ſuch Seaſons of general Apoſtacy, and when they themſelves in ſome Meaſure backſlide with the World. O the free Grace of Chriſt, that he ſeaſonably minds his People of their Danger of *Backſliding*, and invites them to perſevere in their Adherence to himſelf! I ſaw that *backſliding* Souls, who ſeem'd to be about to *go away* with the World, might return, and welcome, to him *immediately*; without any Thing to recommend them; notwithſtanding all their former Backſlidings. And thus my Diſcourſe was ſuited to my own Soul's Caſe: For, of late, I have found a great want of this Senſe and Apprehenſion of divine Grace; and have often been greatly diſtreſs'd in my own Soul, becauſe I did not ſuitably apprehend this *Fountain open'd to purge away Sin*; and ſo have been too much labouring for ſpiritual Life, Peace of Conſcience, and progreſſive Holineſs, in my own Strength: But now God ſhewed me, in ſome Meaſure, *the Arm* of all Strength, and *the Fountain* of all Grace.--- In the Evening, I felt ſolemn, devout, and ſweet, reſting on free Grace for Aſſiſtance, Acceptance, and Peace of Conſcience.

[Within the Space of the next nine Days, he had frequent refreſhing, invigorating Influences of God's Spirit; attended with Complaint of Dulneſs, and with Longings after ſpiritual Life and holy Fervency.]

Wedneſday,

Wednesday, *March* 6. Spent most of the Day in preparing for a Journey to *New-England*. Spent some Time in Prayer, with a special Reference to my intended Journey. Was afraid I should forsake the *Fountain of living Waters*, & attempt to derive Satisfaction from *broken Cisterns*, my dear Friends & Acquaintance, with whom I might meet in my Journey. I look'd to God to keep me from this *Vanity* in special, as well as others. Towards Night, and in the Evening, was visited by some Friends, some of whom, I trust, were real Christians; who discovered an affectionate Regard to me, and seem'd grieved that I was about to leave them; especially seeing I did not expect to make any considerable Stay among them, if I should live to return from *New-England*. * O how kind has God been to me! How has he raised up Friends in every Place, where his Providence has called me! Friends are a great Comfort; and 'tis GOD that gives them; 'tis *he* makes them friendly to me. *Bless the Lord, O my Soul, and forget not all his Benefits.*

[The next Day, he set out on his Journey: And it was about five Weeks before he returned.--- The special Design of this Journey, he himself declares afterwards, in his Diary for *March* 21. Where, speaking of his conversing with a certain Minister in *New-England*, he says thus, *Contrived with him how to raise some Money among Christian Friends, in order to support a Colleague with me in the Wilderness, (I having now spent two Years in a very solitary Manner) that we might be together; as Christ sent out his Disciples, two and two: And as this was the principal Concern I had in View, in taking this Journey, so I took Pains in it, and hope God will succeed it, if for his Glory.* He first went into various Parts of *New-Jersey*, and visited several Ministers there: And then went to *New-York*; and from thence into *New-England*, going to various Parts of *Connecticut*: And then returned into *New-Jersey*: He met a Number of Ministers at *Woodbridge*, who (he says) *met there to consult about the Affairs of Christ's Kingdom, in some important Articles.* He seems, for the most Part, to have been free from Melancholy in this Journey; and many Times to have had extraordinary Assistance in publick Ministrations, and his preaching sometimes attended with very hopeful

* It seems, he had a Design, by what afterwards appears, to remove and live among *the Indians* at *Susquehannah* River.

Appearances

Appearances of a good Effect on the Auditory. He alſo had many Seaſons of ſpecial Comfort and ſpiritual Refreſhment, in Converſation with Miniſters and other Chriſtian Friends, and alſo in Meditation and Prayer by himſelf alone.]

Saturday, *April* 13. Rode Home to my own Houſe at the Forks of *Delaware*: Was enabled to remember the Goodneſs of the Lord, who has now preſerved me while riding full 600 Miles in this Journey; has kept me that none of my Bones have been broken. Bleſſed be the Lord, who has preſerved me in this tedious Journey, and returned me in Safety to my own Houſe. Verily 'tis God that has upheld me, and guarded my Goings.

Lord's-Day, *April* 14. Was diſordered in Body with the Fatigues of my late Journey; but was enabled however to preach to a conſiderable Aſſembly of white People, gathered from all Parts round about, with ſome Freedom, from *Ezek.* xxxiii. 11. *As I live, ſaith the Lord God*, &c. had much more Aſſiſtance than I expected.

[This Week, he went a Journey to *Philadelphia*, in order to engage the *Governour* there to uſe his Intereſt with the Chief Man of the *Six Nations*, (with whom he maintained a ſtrict Friendſhip) that he would give him Leave to live at *Suſquahannah*, and inſtruct the *Indians* that are within their Territories. * In his Way to and from thence, he lodged with Mr. *Beaty*, a young Preſbyterian Miniſter. He ſpeaks of Seaſons of ſweet ſpiritual Refreſhment, that he enjoyed at his Lodgings.]

Saturday, *April* 20. Rode with Mr. *Beaty* to *Abington*, to attend Mr. *Treat*'s Adminiſtration of the Sacrament, according to the Method of the Church of *Scotland*. When we arrived, we found Mr. *Treat* preaching: Afterwards I preach'd a Sermon from *Matth.* v. 3. *Bleſſed are the Poor in Spirit*, &c. God was pleaſed to give me great Freedom and Tenderneſs, both in Prayer and Sermon: The Aſſembly was ſweetly melted, and Scores

* The *Indians* at *Suſquahannah* are a mix'd Company of many Nations, ſpeaking various Languages, and few of 'em properly of the *Six Nations*. But yet the Country having formerly been conquered by the *Six Nations*, they claim the Land; and the *Suſquahannah-Indians* are a kind of Vaſſals to them.

were

were all in Tears. It was, as I then hoped and was afterwards abundantly satisfied by converſing with them, a *Word ſpoken in Seaſon to* many *weary Souls*. I was extremely tired, and my Spirits much exhauſted, ſo that I could ſcarcely ſpeak loud; yet I could not help rejoicing in God.

Lords-Day, *April* 21. In the Morning, was calm and compoſed, and had ſome out-goings of Soul after God in ſecret Duties, and longing Deſires of his Preſence in the *Sanctuary* and at his *Table*; that his Preſence might be in the Aſſembly; and that his Children might be entertain'd with a *Feaſt of fat Things*.--- In the Forenoon, Mr. *Treat* preach'd. I felt ſome Affection and Tenderneſs in the Seaſon of the Adminiſtration of the Ordinance. Mr. *Beaty* preached to the Multitude abroad, who could not half have crouded into the Meeting-Houſe. In the Seaſon of the Communion, I had comfortable and ſweet Apprehenſions of the bliſsful Communion of God's People, when they ſhall meet at their Father's Table in his Kingdom, in a State of Perfection.--- In the Afternoon, I preach'd abroad to the whole Aſſembly, from *Rev.* xiv. 4. *Theſe are they that follow the Lamb*, &c. God was pleaſed again to give me very great Freedom and Clearneſs, but not ſo much Warmth as before. However, there was a moſt amazing Attention in the whole Aſſembly; and, as I was informed afterwards, this was a ſweet Seaſon to many.

Monday, *Apr.* 22. I enjoy'd ſome Sweetneſs in Retirement, in the Morning. At eleven o'Clock, Mr. *Beaty* preach'd, with Freedom and Life. Then I preach'd from *Joh.* vii. 37. and concluded the Solemnity. Had ſome Freedom; but not equal to what I had enjoyed before: Yet in the Prayer, the Lord enabled me to cry (I hope) with a Child-like Temper, with Tenderneſs and Brokenneſs of Heart.--- Came Home with Mr. *Beaty* to his Lodgings; and ſpent the Time, while riding, and afterwards, very agreably on divine Things.

Tueſday, *April* 23. Left Mr. *Beaty*'s, and returned Home to the Forks of *Delaware*: Enjoyed ſome ſweet Meditations, on the Road, and was enabled to lift up my Heart to God in Prayer and Praiſe.

[The two next Days, he ſpeaks of much bodily Diſorder, but of ſome Degrees of ſpiritual Aſſiſtance and Freedom.]

Friday, *April* 26. Converſed with a Chriſtian Friend with ſome Warmth; and felt a Spirit of Mortification to the World, in a very great Degree. Afterwards, was enabled to pray fervently

rently, and to rely on God ſweetly, for *all Things pertaining to Life and Godlineſs*. Juſt in the Evening, was viſited by a dear Chriſtian Friend, with whom I ſpent an Hour or two in Converſation, on the very Soul of Religion. There are many with whom I can talk *about Religion*: But alas, I find few with whom I can talk *Religion it ſelf*: But, bleſſed be the Lord, there are ſome that love to feed on the Kernel, rather than the Shell.

[The next Day, he went to the *Iriſh* Settlement, often before mentioned, about 15 Miles diſtant; where he ſpent the Sabbath, and preached with ſome conſiderable Aſſiſtance. On Monday, he returned, in a very weak State, to his own Lodgings.]

Tueſday, *April* 30. Was ſcarce able to walk about, and was obliged to betake my ſelf to the Bed, much of the Day; and ſpent away the Time in a very ſolitary Manner; being neither able to read, meditate, nor pray, and had none to converſe with in that Wilderneſs. Oh, how heavily does Time paſs away, when I can do nothing to any good Purpoſe; but ſeem obliged to trifle away precious Time! But of late, I have ſeen it my Duty to *divert* my ſelf by all lawful Means, that I may be fit, at leaſt ſome ſmall Part of my Time, to labour for God. And here is the Difference between my preſent Diverſions, and thoſe I once purſued, when in a natural State. Then I made a god of Diverſions, delighted in them with a Neglect of God, and drew my higheſt Satisfaction from them: Now I uſe them as *Means* to help me in *living to God*; fixedly delighting in *Him*, and not in them, drawing my higheſt Satisfaction from *Him*. Then they were my *All*; now they are only Means leading to my *All*. And thoſe Things that are the greateſt Diverſion, when purſued with this View, don't tend to hinder, but promote my Spirituality; and I ſee now, more than ever, that they are abſolutely neceſſary.

Wedneſday, *May* 1. Was not able to ſit up more than half the Day; and yet had ſuch Recruits of Strength ſometimes, that I was able to write a little on a divine Subject. Was grieved that I could no more live to God. In the Evening, had ſome Sweetneſs and Intenſeneſs in ſecret Prayer.

Thurſday, *May* 2. In the Evening, being a little better in Health, I walk'd into the Woods, and enjoyed a ſweet Seaſon of Meditation and Prayer. My Thoughts run upon *Pſal.* xvii. 15. *I ſhall be ſatisfied, when I awake with thy Likeneſs*. And it was indeed a precious Text to me. I long'd to preach to the whole

World: And it seem'd to me, they must needs all be melted in hearing such precious divine Truths, as I had then a View and Relish of. My Thoughts were exceeding clear, and my Soul was refreshed. ---Blessed be the Lord, that in my late & present Weakness, now for many Days together, my Mind is not gloomy, as at some other Times.

Friday, *May* 3. Felt a little Vigour of Body and Mind, in the Morning: Had some Freedom, Strength, and Sweetness in Prayer. Rode to and spent some Time with my *Indians*. In the Evening, again retiring into the Woods, I enjoyed some sweet Meditations on *Isaiah* liii. 1. *Yet it pleased the Lord to bruise him*, &c.

[The three next Days were spent in much weakness of Body: But yet he enjoyed some Assistance in publick and private Duties: and seems to have remain'd free from Melancholy.]

Tuesday, *May* 7. Spent the Day mainly in making Preparation for a Journey into the Wilderness. Was still weak, and concerned how I should perform so difficult a Journey. Spent some Time in Prayer for the divine Blessing, Direction and Protection in my intended Journey; but wanted bodily Strength to spend the Day in Fasting and Prayer.

[The next Day, he set out on his Journey to *Susquahannah*, with his Interpreter. He endured great Hardships & Fatigues in his Way thither thro' a hideous Wilderness; where, after having lodg'd one Night in the open Woods, he was overtaken with a North-Easterly Storm, in which he was almost ready to perish. Having no Manner of Shelter, and not being able to make a Fire in so great a Rain, he could have no Comfort if he stopt; therefore determin'd to go forward, in Hopes of meeting with some Shelter, without which he tho't it impossible he should live the Night thro': But their Horses hap'ning to have eat Poison (for want of other Food) at a Place where they lodged the Night before, were so sick that they could neither ride nor lead 'em, but were obliged to drive 'em before them, and travel on Foot; until thro' the Mercy of God (just at Dusk) they came to a Bark-Hutt, where they lodged that Night. After he came to *Susquahannah*, he travelled about the Length of an 100 Miles on the River, & visited many Towns & Settlements of the *Indians*; saw some of 7 or 8 distinct Tribes: and preached to different Nations, by different Interpreters. He was sometimes much discouraged, and sunk in his Spirits thro' the Opposition that appeared in the *Indians*

to

to Chriſtianity. At other Times, he was encouraged by the Diſpoſition that ſome of theſe People manifeſted to hear, and Willingneſs to be inſtructed. He here met with ſome that had formerly been his Hearers at *Kaunaumeek*, and had removed hither; who ſaw and heard him again with great Joy. He ſpent a Fortnight among the *Indians* on this River; and paſs'd thro' conſiderable Labours and Hardſhips, frequently lodging on the Ground, and ſometimes in the open Air; And at length he fell extremely Ill, as he was Riding in the Wilderneſs, being ſeized with an Ague, followed with a burning Fever, and extreme Pains in his Head and Bowels, attended with a great Evacuation of Blood; ſo that he tho't he muſt have periſhed in the Wilderneſs: But at laſt coming to an *Indian* Trader's Hutt, he got Leave to ſtay there; and tho' without Phyſick or Food proper for him, it pleaſed God, after about a Week's Diſtreſs, to relieve him ſo far that he was able to ride. He returned homewards from *Juncauta*, an Iſland far down the River; where was a conſiderable Number of *Indians*, who appeared more free from Prejudices againſt Chriſtianity, than moſt of the other *Indians*. He arrived at the Forks of *Delaware* on Thurſday *May* 30, after having rode in this Journey about 340 Miles. † He came Home in a very weak State, & under Dejection of Mind; which was a great Hindrance to him in religious Exerciſes. However, on the Sabbath, after having preach'd to the *Indians*, he preach'd to the *white* People, with ſome Succeſs, from *Iſai.* liii. 10. *Yet it pleaſed the Lord to bruiſe him, &c.* ſome being awakened by his preaching. The next Day, he was much exerciſed for want of ſpiritual Life and Fervency.]

Tueſday, *June* 4. Towards Evening, was in Diſtreſs for God's Preſence and a Senſe of divine Things: Withdrew my ſelf to the Woods, and ſpent near an Hour in Prayer and Meditation; and I think, the Lord had Compaſſion on me, and gave me ſome Senſe of divine Things; which was indeed refreſhing & quick'ning to me: My Soul enjoyed Intenſeneſs and Freedom in Prayer, ſo that it griev'd me to leave the Place.

Wedneſday, *June* 5. Felt thirſting Deſires after God, in the Morning. In the Evening, enjoyed a precious Seaſon of Retirement: Was favoured with ſome clear and ſweet Meditations upon a ſacred Text: Divine Things open'd with Clearneſs and

† This is the Journey which he occaſionally mentions in his printed *Journal*, Pag. 53,--56.

Certainty, and had a divine Stamp upon them: My Soul was alſo enlarged and refreſh'd in Prayer; and I delighted to continue in the Duty; and was ſweetly aſſiſted in praying for Fellow-Chriſtians, and my dear Brethren in the Miniſtry. Bleſſed be the dear Lord for ſuch Enjoyments. O how ſweet & precious it is, to have a clear Apprehenſion & tender Senſe of the *Myſtery of Godlineſs*, of true Holineſs, & Likeneſs to the beſt of Beings! O what a Bleſſedneſs it is, to be as much like God, as 'tis poſſible for a Creature to be like his great Creator! Lord, give me more of *thy Likeneſs*: I ſhall be *ſatisfied, when I awake with it.*

Thurſday, *June* 6. Was engaged, a conſiderable Part of the Day, in Meditation and Study on divine Subjects. Enjoyed ſome ſpecial Freedom, Clearneſs, and Sweetneſs in Meditation. O how refreſhing it is, to be enabled to improve Time well!

[The next Day, he went a Journey of near fifty Miles to *Neſhaming*, to aſſiſt at a Sacramental Occaſion, to be attended at Mr. *Beaty*'s Meeting-Houſe; being invited thither by him and his People.]

Saturday, *June* 8. Was exceeding weak and fatigued with Riding in the Heat Yeſterday: But being deſired, I preached in the Afternoon, to a crouded Audience, from *Iſai.* xl. 1. *Comfort ye, Comfort ye my People, ſaith your God.* God was pleaſed to give me great Freedom, in opening the Sorrows of God's People, and in ſetting before them comforting Conſiderations. And, bleſſed be the Lord, it was a ſweet melting Seaſon in the Aſſembly.

Lord's-Day, *June* 9. Felt ſome longing Deſires of the Preſence of God to be with his People on the ſolemn Occaſion of the Day. In the Forenoon, Br. *Beaty* preached; and there appeared ſome Warmth in the Aſſembly. Afterwards, I aſſiſted in the Adminiſtration of the Lord's Supper: And towards the cloſe of it, I diſcourſed to the Multitude *extempore*, with ſome Reference to that ſacred Paſſage *Iſai.* liii. 10. *Yet it pleaſed the Lord to bruiſe Him.* Here God gave me great Aſſiſtance in addreſſing Sinners: And the Word was attended with amazing Power; many Scores, if not Hundreds, in that great Aſſembly, conſiſting of three or four Thouſand, were much affected; ſo that there was a *very great Mourning, like the Mourning of* Hadadrimmon. ---- In the Evening, I could hardly look any Body in the Face, becauſe of the Imperfections I ſaw in my Performances in the Day paſt.

Monday,

Monday, *June* 10. Preach'd with a good Degree of Clearneſs and ſome ſweet Warmth, from *Pſal.* xvii. 15. *I ſhall be ſatisfied, when I awake with thy Likeneſs.* And bleſſed beGod, there was a greatSolemnity, and Attention in the Aſſembly, and ſweet Refreſhment among God's People; as was evident then, and afterwards.

Tueſday, *June* 11. Spent the Day mainly in Converſation with dear Chriſtian Friends; and enjoyed ſome ſweet Senſe of divine Things. O how deſirable it is, to keep Company with God's dear Children! Theſe are the *excellent Ones of the Earth, in whom*, I can truly ſay, *is all my Delight.* O what Delight will it afford, to meet them all in a State of Perfection! Lord, prepare me for that State.

[The next Day, he left Mr. *Beaty*'s, and went to *Maidenhead* in *New Jerſey*; and ſpent the next ſeven Days in a comfortable State of Mind, viſiting ſeveral Miniſters in thoſe Parts.]

Tueſday, *June* 18. Set out from *New-Brunſwick* with a Deſign to viſit ſome *Indians* at a Place called *Croſweekſung* in *New-Jerſey*, towards the Sea. † In the Afternoon, came to a Place called *Cranberry*, and meeting with a ſerious Miniſter, Mr. *Mc Night*, I lodged there with him. Had ſome Enlargement and Freedom in Prayer with a Number of People.

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† Mr. *Brainerd* having, when at *Boſton*, wrote and left with a Friend a brief *Relation* of Facts touching his Labours with the *Indians* and Reception among them, during the Space of Time between *Nov.* 5. 1744, and *June* 19. 1745. (with a View to connect his *Narrative*, at the End of Mr. *Pemberton*'s Ordination-Sermon, and his *Journal*, in Caſe they ſhould ever be reprinted) concludes the ſame with this Paſſage: *As my Body was very feeble, ſo my Mind was ſcarce ever ſo much damp'd and diſcourag'd about the Converſion of the* Indians, *as at this Time. And in this State of Body and Mind I made my firſt Viſit to the* Indians *in* New-Jerſey, *where God was pleas'd to diſplay his Power & Grace in the remarkable Manner that I have repreſented in my printed Journal.*

PART VII.

From his first Beginning to preach to the Indians *at* Crosweeksung, *'till he return'd from his last Journey to* Susquahannah *ill with the Consumption, whereof he died.*

[WE are now come to that Part of Mr. *Brainerd*'s Life, wherein he had his greatest *Success*, in his Labours for the good of Souls, and in his particular Business as a Missionary to the *Indians*. An Account of which, if here publish'd, would doubtless be very entertaining to the Reader, after he has seen by the preceeding Parts of this Account of his Life, how great and long-continued his Desires for the spiritual Good of this Sort of People were, how he prayed, laboured, & wrestled, and how much he denied himself and suffered, to this End. After all Mr. *Brainerd's* agonizing in Prayer, and travailing in Birth; for the Conversion of *Indians*, and all the Interchanges of his raised Hopes and Expectations, and then Disappointments and Discouragements; and after waiting in a Way of persevering Prayer, Labour and Suffering, as it were through a long *Night*; at length the *Day* dawns: *Weeping continues for a Night, but Joy comes in the Morning. He went forth weeping, bearing precious Seed*, and now he *comes with Rejoycing, bringing his Sheaves with him.* The desired Event is bro't to pass at last; but at a Time, in a Place, and upon Subjects, that scarce ever enter'd into his Heart. An Account of this would undoubtedly now much gratify the Christian Reader: And it should have been here inserted, as it stands in his *Diary*, had it not been, that a particular Account of this glorious and wonderful Success was drawn up by Mr. *Brainerd* himself, pursuant to the Order of the honourable Society in *Scotland*, and publish'd by him in his Lifetime; which Account many have in their Hands; and the inserting

ſerting it here would too much ſwell this Book, as was ſaid before in the Preface. However, I look upon the want of this Account here, as a real Defect in this Hiſtory of Mr. *Brainerd*'s Life; which, I would hope, thoſe of my Readers, who are not already poſſeſs'd of his publick *Journal*, will ſupply, by procuring one of thoſe Books, that they mayn't be without that which in ſome Reſpects is the moſt remarkable, and to a Chriſtian Mind would be the moſt pleaſant Part of the whole Story. That the Reader who is furniſh'd with one of thoſe Books, may know the *Place* where the Defects of this Hiſtory are to be ſupplied from thence, I ſhall either expreſly obſerve it as I go along, or elſe make a daſh or ſtroke thus ——— Which when the Reader finds in this 7th Part of this Hiſtory, he is to underſtand by it, that in that Place ſomething in Mr. *Brainerd*'s *Diary*, worth obſerving, is *left out*, becauſe the ſame for Subſtance was publiſhed before in his printed *Journal*.]

Wedneſday *June* 19. 1745. Rode to the *Indians* at *Croſweekſung*: Found few at Home: Diſcourſed to them however; and obſerved them very ſerious and attentive. At Night I was extreamly worn out, and ſcarce able to walk or ſit up. Oh, how tireſome is Earth! How dull the Body!

Thurſday, *June* 20. Towards Night, preach'd to the *Indians* again; and had more Hearers than before. In the Evening, enjoy'd ſome Peace and Serenity of Mind, ſome Compoſure and Comfort in Prayer alone; and was enabled to lift up my Head with ſome Degree of Joy, under an Apprehenſion that my Redemption draws nigh. Oh, bleſſed be God, that there remains a Reſt to his poor weary People!

Friday, *June* 21. Rode to *Freehold*, to ſee Mr. *William Tennent*; and ſpent the Day comfortably with him. My ſinking Spirits were a little raiſed and encouraged; and I felt my Soul breathing after God, in the midſt of Chriſtian Converſation. And in the Evening, was refreſh'd in ſecret Prayer: Saw my ſelf a poor worthleſs Creature, without Wiſdom to direct, or Strength to help my ſelf. Oh, bleſſed be God, that lays me under a happy, a bleſſed Neceſſity of living upon himſelf!

Saturday, *June* 22. About Noon, rode to the *Indians* again; and near Night, preach'd to 'em. Found my Body much ſtrengthen'd, and was enabled to ſpeak with abundant Plainneſs & Warmth. And the Power of God evidently attended the Word; ſo that ſundry Perſons were brought under great Concern for their Souls, and made to ſhed many Tears, and to wiſh for Chriſt to ſave them.

them. My Soul was much refreſh'd, and quicken'd in my Work; and I could not but ſpend much Time with them, in order to open both their Miſery and Remedy. This was indeed a ſweet Afternoon to me. While riding, before I came to the *Indians*, my Spirits were refreſh'd, and my Soul enabled to cry to God almoſt inceſſantly, for many Miles together. In the Evening alſo I found the Conſolations of God were not ſmall: I was then willing to live, and in ſome Reſpects deſirous of it, that I might do ſomething for the dear Kingdom of Chriſt; and yet Death appeared pleaſant: So that I was in ſome Meaſure in a Strait between two, having a deſire to depart. I am often weary of this World, and want to leave it on that Account: But 'tis deſirable to be drawn, rather than driven out of it.

[In the four next Days is nothing remarkable in his Diary, but what is in his publick Journal.]

Thurſday, *June* 27.-----My Soul rejoiced, to find, that God enabled me to be faithful, and that he was pleaſed to awaken theſe poor *Indians* by my Means. O how Heart-reviving, and Soul-refreſhing is it to me to ſee the Fruit of my Labours!

Friday, *June* 28.-----In the Evening, my Soul was revived, and my Heart lifted up to God in Prayer, for my poor *Indians*, my Self and Friends, and the dear Church of God. And O how refreſhing, how ſweet was this! Bleſs the Lord, O my Soul, and forget not his Goodneſs and tender Mercy.

Saturday, *June* 29. Preach'd twice to the *Indians*; and could not but wonder at their Serioufneſs, and the Strictneſs of their Attention.---- Bleſſed be God, that has inclined their Hearts to hear. And O how refreſhing it is to me, to ſee them attend with ſuch uncommon Diligence and Affection, with Tears in their Eyes, and Concern in their Hearts! In the Evening, could not but lift up my Heart to God in Prayer, while riding to my Lodgings: And bleſſed be his Name, had Aſſiſtance and Freedom. O how much *better than Life* is the Preſence of God!

[His *Diary* gives an Account of nothing remarkable on the two next Days, beſides what is in his publick Journal; excepting his Heart's being lifted up with Thankfulneſs, rejoicing in God, *&c.*]

Tueſday, *July* 2. Rode from the *Indians* to *Brunſwick*, near 40 Miles, and lodged there. Felt my Heart drawn out after God in Prayer, almoſt all the Forenoon; eſpecially while riding.

And

And in the Evening, could not help crying to God for thoſe poor *Indians*; and after I went to Bed, my Heart continued to go out to God for them, 'till I drop'd aſleep. O bleſſed be God that I may pray!

[He was ſo beat out by conſtant preaching to theſe *Indians*, yielding to their earneſt and importunate Deſires, that he found it neceſſary to give himſelf ſome Relaxation. He ſpent therefore about a Week in *New-Jerſey*, after he left theſe *Indians*, viſiting ſeveral Miniſters, and performing ſome neceſſary Buſineſs, before he went to the Forks of *Delaware*. And tho' he was very weak in Body, yet he ſeems to have been ſtrong in Spirit. On Friday, *July* 12. he arrived at his own Houſe in the Forks of *Delaware*; continuing ſtill free from Melancholy; from Day to Day, enjoying Freedom, Aſſiſtance and Refreſhment in the inner Man. But on Wedneſday, the next Week, he ſeems to have had ſome melancholy Thoughts about his doing ſo little for God; being ſo much hindered by weakneſs of Body.]

Thurſday, *July* 18. Longed to ſpend the little Inch of Time I have in the World more for God. Felt a Spirit of Seriouſneſs, Tenderneſs, Sweetneſs, and Devotion, and wiſh'd to ſpend the whole Night in Prayer and Communion with God.

Friday, *July* 19. In the Evening, walked abroad for Prayer and Meditation, and enjoyed Compoſure and Freedom in theſe ſweet Exerciſes; eſpecially in Meditation on Rev. iii. 12. *Him that overcometh, will I make a Pillar in the Temple of my God* &c. This was then a delightful Theme to me, and it refreſhed my Soul to dwell upon it. Oh, when ſhall I *go no more out* from the Service and Enjoyment of the dear Lord? Lord, haſten the bleſſed Day.

[Within the Space of the next ſix Days, he ſpeaks of much inward Refreſhment and Enlargement, from Time to Time.]

Friday, *July* 26. In the Evening, God was pleaſed to help me in Prayer, beyond what I have experienced for ſome Time; eſpecially my Soul was drawn out for the Enlargement of Chriſt's Kingdom, and for the Converſion of my poor People: and my Soul relied on God for the Accompliſhment of that great Work. Oh, how ſweet were the Thoughts of Death to me at this Time! Oh, how I longed to be with Chriſt, to be imployed in the glorious Work of Angels, and with an Angel's Freedom, Vigour

and Delight! And yet how willing was I to ſtay a while on Earth, that I might do ſomething, if the Lord pleaſed, for his Intereſt in the World! My Soul, my very Soul, longed for the Ingathering of the poor Heathen; and I cried to God for them moſt willingly and heartily; and yet becauſe I could not but cry. This was a ſweet Seaſon; for I had ſome lively Taſte of Heaven, and a Temper of Mind ſuited in ſome Meaſure to the Employments and Entertainments of it. My Soul was grieved to leave the Place; but my Body was weak and worn out, and it was near nine o'Clock. Oh, I longed that the remaining Part of my Life might be fill'd up with more Fervency and Activity in the Things of God! Oh the inward Peace, Compoſure, and God-like Serenity of ſuch a Frame! Heaven muſt needs differ from this only in Degree, and not in Kind. *Lord, ever give me this Bread of Life.*

[Much of this Frame ſeem'd to continue the next Day.]

Lord's-Day, *July* 28. In the Evening, my Soul was melted, and my Heart broken, with a Senſe of paſt Barrenneſs and Deadneſs: And Oh, how I then longed to live to God, and bring forth much Fruit to his Glory!

Monday, *July* 29. Was much exerciſed with a Senſe of Vileneſs, with Guilt and Shame before God.

[For other Things remarkable, while he was this Time at the Forks of *Delaware*, the Reader muſt be refer'd to his publick *Journal*. As particularly for his Labours and Succeſs there among the *Indians*.

On Wedneſday, *July* 31. He ſet out on his Return to *Croſweekſung*, and arrived there the next Day. In his Way thither, he had longing Deſires that he might come to the *Indians* there, in the *fulneſs of the Bleſſing of the Goſpel of Chriſt*; attended with a Senſe of his own great Weakneſs, Dependance and Worthleſneſs.]

Friday, *Auguſt* 2. In the Evening, I retired, and my Soul was drawn out in Prayer to God; eſpecially for my poor People, to whom I had ſent Word that they might gather together, that I might preach to 'em the next Day. I was much enlarged in Praying for their ſaving Converſion; and ſcarce ever found my Deſires of any Thing of this Nature ſo ſenſibly and clearly (to my own Satisfaction) diſintereſted, and free from ſelfiſh Views. It ſeem'd to me, I had no Care, or hardly any Deſire to be the Inſtrument of ſo glorious a Work, as I wiſh'd and pray'd for among the *Indians*: If the bleſſed Work might be accompliſhed to the Honour of God, and the Enlargement of the dear Redeemer's Kingdom, this was all my Deſire and Care; and for this Mercy I hoped, but with Trembling; for I felt

felt what *Job* expreſſes, *Chapter* ix. 16. My riſing Hopes, reſpecting the Converſion of the *Indians*, have been ſo often daſhed, that my Spirit is as it were broken, and Courage waſted, and I hardly dare hope.

[Concerning his Labours and marvellous Succeſs amongſt the *Indians*, for the following 16 Days, let the Reader ſee his publick *Journal*. The Things worthy of Note in his *Diary*, not there publiſhed, are his earneſt and importunate Prayers for the *Indians*, and the *Travail of his Soul* for them from Day to Day; and his great Refreſhment and Joy in beholding the wonderful Mercy of God, and the glorious Manifeſtations of his Power and Grace in his Work among them; and his ardent Thankſgivings to God; his Heart's rejoycing in Chriſt, as King of his Church, and King of his Soul; in particular, at the Sacrament of the Lord's Supper, at Mr. *McNight*'s Meeting-Houſe; a Senſe of his own exceeding Unworthineſs; which ſometimes was attended with Dejection and Melancholy.]

Monday, *Aug.* 19.——Near Noon, I rode to *Freehold*, and preach'd to a conſiderable Aſſembly, from *Matth.* v. 3. It pleaſed God to leave me to be very dry and barren; ſo that I don't remember to have been ſo ſtraiten'd for a whole twelve Month paſt. God is juſt, and he has made my Soul acquieſce in his Will in this Regard. 'Tis contrary to *Fleſh and Blood* to be cut off from all Freedom, in a large Auditory, where their Expectations are much raiſed; but ſo it was with me: And God helped me to ſay *Amen* to it; *Good is the Will of the Lord.* In the Evening, I felt quiet and compoſed, and had Freedom and Comfort in ſecret Prayer.

Tueſday, *Aug.* 20. Was compoſed and comfortable, ſtill in a reſigned Frame. Travelled from Mr. *Tennent*'s in *Freehold* to *Eliſabeth-Town*. Was refreſh'd to ſee Friends, and relate to them what God had done, and was ſtill doing among my poor People.

Wedneſday, *Aug.* 21. Spent the Forenoon in Converſation with Mr. *Dickinſon*, contriving ſomething for the Settlement of the *Indians* together in a Body, that they might be under better Advantages for Inſtruction. In the Afternoon, ſpent Time agreably with other Friends; wrote to my Brother at College: But was grieved that Time ſlid away, while I did ſo little for God.

Friday, *Aug.* 23. In the Morning, was very weak; but favoured with ſome Freedom and Sweetneſs in Prayer: Was compoſed and comfortable in Mind. After Noon, rode to *Croſweekſung* to my poor People. ——

Saturday, *Aug.* 24. ——Had Compoſure & Peace, while riding from the *Indians* to my Lodgings: Was enabled to pour out my Soul to God for dear Friends in *New-England*. Felt a ſweet tender Frame of Spirit: My Soul was compoſed and refreſhed in God. Had likewiſe Freedom and Earneſtneſs in praying for my dear People: Bleſſed be God. *O the Peace of God that paſſeth all Underſtanding!* 'Tis impoſſible to deſcribe the ſweet Peace of Conſcience, and Tenderneſs of Soul, I then enjoyed. O the bleſſed Foretaſtes of Heaven!

Lord's-Day, *Aug.* 25. ——I rode to my Lodgings in the Evening, bleſſing the Lord for his gracious Viſitation of the *Indians*, and the Soul-refreſhing Things I had ſeen the Day paſt amongſt them, and praying that God would ſtill carry on his divine Work among them.

Monday, *Aug.* 26. ——I went from the *Indians* to my Lodgings, rejoycing for the Goodneſs of God to my poor People; and enjoyed Freedom of Soul in Prayer, and other Duties, in the Evening. Bleſs the Lord, O my Soul.

[The next Day, he ſet out on a Journey towards the Forks of *Delaware*, deſigning to go from thence to *Suſquahannah*, before he returned to *Croſweekſung*. It was five Days from his Departure from *Croſweekſung*, before he reach'd the *Forks*, going round by the Way of *Philadelphia*, and waiting on the Governour of *Penſylvania*, to get a Recommendation from him to the Chiefs of the *Indians*; which he obtain'd. He ſpeaks of much Comfort and ſpiritual Refreſhment in this Journey; and alſo a Senſe of his exceeding Unworthineſs, thinking himſelf the meaneſt Creature that ever lived.]

Lord's-Day, *September* 1. [At the Forks of *Delaware*]——. God gave me the *Spirit of Prayer*, and it was a bleſſed Seaſon in that Reſpect. My Soul cried to God for Mercy, in an affectionate Manner. In the Evening alſo my Soul rejoyced in God.

[His private *Diary* has nothing remarkable, for the two next Days, but what is in his publick *Journal*.]

Wedneſday,

Wednesday, *Sept.* 4. Rode 15 Miles to an *Irish* Settlement, and preach'd there from *Luke* xiv 22.--- *And yet there is Room.* God was pleased to afford me some Tenderness and Enlargement in the first Prayer, and much Freedom, as well as Warmth, in Sermon. There were many Tears in the Assembly: The People of God seemed to melt, and others to be in some Measure awaken'd. Blessed be the Lord, that lets me see his Work going on in one Place and another.

[The Account for Thursday is the same for Substance as in his publick Journal.]

Friday, *Sept.* 6. Enjoyed some Freedom and Intenseness of Mind in Prayer alone; and longed to have my Soul more warm'd with divine and heavenly Things. Was somewhat melancholy, towards Night, and longed to die and quit a Scene of Sin and Darkness; but was a little supported in Prayer.

[This Melancholy continued the next Day.]

Lord's-Day, *Sept.* 8.———In the Evening, God was pleased to enlarge me in Prayer, and give me Freedom at the Throne of Grace: I cried to God for the Enlargement of his Kingdom in the World, and in particular among my dear People; was also enabled to pray for many dear Ministers of my Acquaintance, both in these Parts, and in *New-England*; and also for other dear Friends in *New-England.* And my Soul was so engaged and enlarged in that sweet Exercise, that I spent near an Hour in it, and knew not how to leave the Mercy-Seat. Oh, how I delighted to pray and cry to God? I saw, God was both able and willing to do all that I desired, for my self and Friends, and his Church in general. I was likewise much enlarged and assisted in Family-Prayer. And afterwards, when I was just going to Bed, God helped me to renew my Petitions with Ardency and Freedom. Oh, 'twas to me a blessed Evening of Prayer! Bless the Lord, O my Soul.

[The next Day, he set out from the Forks of *Delaware* to go to *Susquahannah.* And on the fifth Day of his Journey, he arrived at *Shaumoking*, a large *Indian* Town on *Susquahannah*-River. He perform'd the Journey under a considerable Degree of Melancholy, occasion'd at first by his hearing that the *Moravians* were gone before him to the *Susquahannah-Indians.*]

Saturday,

Saturday, *Sept.* 14. [At *Shaumoking*]——In the Evening, my Soul was enlarged and sweetly engaged in Prayer ; especially, that GOD would set up his Kingdom in this Place, where the *Devil* now reigns in the most eminent Manner. And I was enabled to ask this for God, for his Glory, and because I longed for the Enlargement of his Kingdom, to the Honour of his dear Name. I could appeal to God with the greatest Freedom, that he knew it was *his* dear Cause, and not my own, that engaged my Heart : And my Soul cried, *Lord, set up thy Kingdom, for thine own Glory. Glorify thyself ; and I shall rejoyce. Get Honour to thy blessed Name : And this is all I desire. Do with me just what thou wilt. Blessed be thy Name forever, that thou art God, and that thou wilt glorify thy self. O that the whole World might glorify thee. O let these poor People be brought to know thee, and love thee, for the Glory of thy dear ever-blessed Name.* I could not but hope, that God would bring in these miserable, wicked *Indians* : Tho' there appeared little human Probability of it ; for they were then *dancing* and *revelling*, as if possessed by the *Devil*. But yet I *hoped*, tho' *against Hope*, that God would be glorified, that God's Name would be glorified by these poor *Indians*. I continued long in Prayer and Praise to God ; and had great Freedom, Enlargement and Sweetness, remembring dear Friends in *New-England*, as well as the People of my Charge. Was entirely free from that Dejection of Spirit, with which I am frequently exercised : Blessed be God.

[His *Diary* from this Time to *Sept.* 22. (the last Day of his Continuance among the *Indians* at *Susquahannah*) is not legible, by Reason of the Badness of the Ink. It was probably written with the Juice of some Berries found in the Woods, having no other Ink in that Wilderness. So that for this Space of Time the Reader must be wholly refer'd to his publick *Journal*.

On Monday, *Sept.* 23. He left the *Indians*, in order to his Return to the Forks of *Delaware*, in a very weak State of Body, and under Dejection of Mind, which continued the two first Days of his Journey.]

Wednesday, *Sept.* 25. Rode still homeward. In the Forenoon, enjoy'd Freedom and Intenseness of Mind in Meditation on *Job* xlii. 5,6. *I have heard of Thee by the hearing of the Ear ; but now mine Eye seeth thee : Wherefore I abhor my self, and repent in Dust and Ashes.* The Lord gave me Clearness to penetrate into the sweet Truths contain'd in that Text. It was a comfortable and sweet Season to me.

Thursday,

Thurſday, *Sept.* 26. Was ſtill much diſorder'd in Body, and able to ride but ſlowly. Continued my Journey however. Near Night, arrived at the *Iriſh* Settlement, about 15 Miles from mine own Houſe. This Day, while riding, I was much exerciſed with a Senſe of my Barrenneſs; and verily thought, there was no Creature that had any true Grace, but what was more ſpiritual and fruitful than I; I could not think that any of God's Children made ſo poor a Hand of living to God as I.

Friday, *Sept.* 27. Spent conſiderable Time, in the Morning, in Prayer and Praiſe to God. My Mind was ſomewhat intenſe in the Duty, and my Heart in ſome Degree warm'd with a Senſe of divine Things: My Soul was melted, to think, that *God had accounted me faithful, putting me into the Miniſtry*, notwithſtanding all my Barrenneſs and Deadneſs. My Soul was alſo in ſome Meaſure enlarged in Prayer for the dear People of my Charge, as well as for other dear Friends. In the Afternoon, viſited ſome Chriſtian Friends, and ſpent the Time, I think, profitably: My Heart was warm'd, and more engaged in the Things of God. In the Evening, I enjoyed Enlargement, Warmth, and Comfort in Prayer: My Soul relied on God for Aſſiſtance and Grace to enable me to do ſomething in his Cauſe: My Heart was drawn out in Thankfulneſs to God for what he had done for his own Glory among my poor People of late: And I felt encouraged to proceed in his Work, being perſwaded of his Power, and hoping *his Arm* might be further *revealed*, for the Enlargement of his dear Kingdom: And my Soul *rejoyced in hope of the Glory of God*, in Hope of the Advancement of his declarative Glory in the World, as well as of enjoying him in a World of Glory. Oh, bleſſed be God, the living God, forever!

[He continued in this comfortable, ſweet Frame of Mind, the two next Days. On the Day following, he went to his own Houſe, in the Forks of *Delaware*, and continued ſtill in the ſame Frame. The next Day, which was Tueſday, he viſited his *Indians*.——Wedneſday he ſpent moſtly in writing the Meditations he had had in his late Journey to *Suſquahannah*. On Thurſday, he left the Forks of *Delaware*, and travelled towards *Croſweekſung*, where he arrived on Saturday (*Octob.* 5.) and continued from Day to Day in a comfortable State of Mind. There is nothing material in his *Diary* for this Day and the next, but what is in his printed *Journal*.]

Monday,

Monday, *Octob.* 7. Being called by the Church and People of *Eaſthampton* on *Long-Iſland*, as a Member of a Council, to aſſiſt and adviſe in Affairs of Difficulty in that Church, I ſet out on my Journey this Morning, before it was well Light, and travelled to *Eliſabeth-Town*, and there lodged. Enjoyed ſome Comfort on the Road, in Converſation with Mr. *William Tennent*, who was ſent for on the ſame Buſineſs.

[He proſecuted his Journey with the other Miniſters that were ſent for; and did not return till *Octob.* 24. While he was at *Eaſt-Hampton*, the Importance of the Buſineſs that the Council were come upon, lay with ſuch Weight on his Mind, and he was ſo concerned for the Intereſt of Religion in that Place, that he ſlept but little for ſeveral Nights ſucceſſively. In his Way to and from *Eaſt-Hampton*, he had ſeveral Seaſons of ſweet Refreſhment, wherein his Soul was enlarged and comforted with divine Conſolations, in ſecret Retirement; and he had ſpecial Aſſiſtance in publick miniſterial Performances in the Houſe of God; and yet, at the ſame Time, a Senſe of extreme Vileneſs and Unprofitableneſs. He from Time to Time ſpeaks of Soul-refreſhment and Comfort in Converſation with the Miniſters that travelled with him; and ſeems to have little or nothing of Melancholy, 'till he came to the Weſt-End of *Long-Iſland*, in his Return. After that, he was oppreſſed with Dejection and Gloominеſs of Mind, for ſeveral Days together.--- For an Account of the four firſt Days after his return from his Journey, I refer the Reader to his publick *Journal*.

Monday, *Octob.* 28.——Had an Evening of ſweet Refreſhing; my Thoughts were raiſed to a bleſſed Eternity; my Soul was melted with Deſires of perfect Holineſs, and perfectly glorifying God.

Tueſday, *Octob.* 29. About Noon, rode and view'd the *Indian* Lands at *Cranberry*: Was much dejected, and greatly perplexed in Mind: Knew not how to ſee any Body again, my Soul was ſo ſunk within me. Oh that theſe Trials might make me more humble and holy. Oh that God would keep me from giving Way to ſinful Dejection, which may hinder my Uſefulneſs.

Wedneſday, *Octob.* 30. My Soul was refreſhed with a View of the Continuance of God's bleſſed Work among the *Indians*.

Thurſday, *Octob.* 31. Spent moſt of the Day in Writing: Enjoyed not much ſpiritual Comfort; but was not ſo much ſunk with Melancholy as at ſome other Times.

Friday,

Friday, *Nov.* 1. [See the publick *Journal.*]

Saturday, *Nov.* 2. Spent the Day with the *Indians*, and wrote some Things of Importance; and long'd to do more for God, than I did, or could do in this present feeble and imperfect State.

[*Nov.* 3. & 4. [See the publick *Journal.*]

Tuesday, *Nov.* 5. He left the *Indians*, and spent the remaining Part of this Week in travelling to various Parts of *New-Jersey*, in order to get a *Collection* for the Use of the *Indians*, and to obtain a *School-Master* to instruct them. And in the mean Time, he speaks of very sweet Refreshment and Entertainment with Christian Friends, and of his being sweetly employed, while riding, in Meditation on divine Subjects; his Heart's being enlarged, his Mind clear, his Spirit refreshed with divine Truths, and his *Heart's burning within him, while he went by the Way, and the Lord open'd to him the Scriptures.*]

Lord's-Day, *Nov.* 10. [At *Elizabeth-Town.*] Was comfortable in the Morning, both in Body and Mind; preach'd in the Forenoon from 2 *Cor.* v. 20. God was pleased to give me Freedom and Fervency in my Discourse; and the Presence of God seem'd to be in the Assembly: Numbers were affected, and there were many Tears among them. In the Afternoon, preach'd from *Luk.* xiv. 22. *And yet there is Room.* Was favour'd with divine Assistance in the first Prayer, and poured out my Soul to God with a filial Temper of Mind; the living God also assisted me in Sermon.

[The next Day, he went to *New-Town* on *Long-Island*, to a Meeting of the *Presbytery*. He speaks of some sweet Meditations he had while there, on *Christ's delivering up the Kingdom to the Father*, and of his Soul's being much refresh'd and warm'd with the Consideration of that blissful Day.]

Friday, *Nov.* 15. Could not cross the Ferry by Reason of the Violence of the Wind; nor could I enjoy any Place of Retirement at the Ferry-House: So that I was in Perplexity. Yet God gave me some Satisfaction and Sweetness in Meditation, and lifting up my Heart to God in the midst of Company. And altho' some were drinking and talking profanely, which was indeed a Grief to me, yet my Mind was calm and composed. And I could not but bless God, that I was not like to spend an Eternity in such Company. In the Evening, I sat down and wrote with Composure and Freedom; and can say (through pure Grace) it was a comfortable Evening to my Soul, an Evening I was enabled to spend in the Service of God.

Saturday, *Nov.* 16. Crofs'd the Ferry about ten o'Clock; arrived at *Elizabeth-Town* near Night. Was in a calm compofed Frame of Mind, and felt an entire Refignation with Refpect to a Lofs I had lately fuftain'd, in having my Horfe ftollen from me the laft Wednefday Night, at *New-Town*. Had fome Longings of Soul for the dear People of *Elizabeth-Town*, that God would *pour out his Spirit* upon them, and *revive his Work* amongft them.

[He fpent the four next Days at *Elizabeth-Town*; for the moft Part, in a Free and Comfortable State of Mind, intenfely engaged in the Service of God, and enjoying, at fome Times, the fpecial Affiftances of his Spirit. On Thurfday, this Week, he rode to *Freehold*, and fpent the Day under confiderable Dejection.]

Friday, *Nov.* 22. Rode to Mr. *Tennent's*, and from thence to *Crofweekfung*. Had little Freedom in Meditation, while riding; which was a Grief and Burden to my Soul. Oh that I could fill up all my Time, whether in the Houfe or by the Way, for God! I was enabled, I think, this Day to give up my Soul to God, and put over all my Concerns into his Hands; and found fome real Confolation in the Thought of being entirely at the divine Difpofal, and having no Will or Intereft of my own. I have received my *all* from God; Oh that I could return my *all* to God. Surely God is worthy of my higheft Affection, and moft devout Adoration: He is infinitely worthy, that I fhould make him my laft End, and live forever to him: Oh that I might never more, in any one Inftance, live to my felf.

Saturday, *Nov.* 23. Vifited my People; fpent the Day with them: Wrote fome Things of Importance. But was pretty much dejected, moft of the Day.

[There is nothing very material in his *Diary* for the four next Days, but what is alfo in his publick *Journal*.]

Thurfday, *Nov.* 28.——— I enjoyed fome divine Comfort, and Fervency in the publick Exercife, and afterwards. And while riding to my Lodgings, was favour'd with fome fweet Meditations on *Luk.* ix. 31. *Who appeared in Glory, and fpake of his Deceafe, which he fhould accomp lifh at* Jerufalem. My Tho'ts ran with Freedom, and I faw and felt what a glorious Subject the *Death* of CHRIST is for *glorified* Souls to dwell upon in their Converfation. Oh, the *Death* of CHRIST! How infinitely *precious!*

[For the three next Days, fee the publick *Journal*.]

Monday, *Dec.* 2. Was much affected with Grief, that I had not lived more to God; and felt ftrong Refolutions to double my Diligence in my Mafter's Service.

[After

[After this, he went to a Meeting of the *Presbytery*, at a Place in *New-Jersey*, called *Connecticut-Farms*; which occasion'd his Absence from his People the rest of this Week. He speaks of some Seasons of Sweetness, Solemnity and spiritual Affection in his Absence.

Lord's-Day, *Decemb.* 8. See his publick *Journal.*]

Monday, *Decem.* 9. Spent most of the Day in procuring Provisions, in Order to my setting up House-keeping among the *Indians*. Enjoyed little Satisfaction thro' the Day, being very much out of my Element.

Tuesday, *Decemb.* 10. Was engaged in the same Business as Yesterday. Towards Night, got into my own House.*

Wednesday, *Decem.* 11. Spent the Forenoon in necessary Labour about my House. In the Afternoon, rode out upon Business, and spent the Evening with some Satisfaction among Friends in Conversation on a serious and profitable Subject.

[Thursday, *Decem.* 12. See his publick *Journal.*]

Friday, *Decem.* 13. Spent the Day mainly in Labour about my House. In the Evening, spent some Time in writing; but was very weary, and much out-done with the Labour of the Day.

Saturday, *Decem.* 14. Rose early, and wrote by Candle-Light some considerable Time; spent most of the Day in writing: But was somewhat dejected. In the Evening, was exercised with a Pain in my Head.

[For the two next Days, see his publick *Journal.* The remainder of this Week he spent chiefly in writing: Some part of the Time under a Degree of Melancholy; but some Part of it with a sweet Ardency in Religion.]

Saturday, *Decem.* 21.——— After my Labours with the *Indians*, I spent some Time in writing some Things divine and solemn; and was much wearied with the Labours of the Day;

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* This is the *third* House that he built to dwell in by himself among the *Indians*: The first at *Kaunaumeek* in the County of *Albany*; the second at the Forks of *Delaware* in *Pensylvania*: And now this at *Crosweeksung* in *New-Jersey*.

found that my Spirits were extremely spent, and that I could do no more. I am conscious to my self that my Labours are as great and constant as my Nature will bear, and that ordinarily I go to the Extent of my Strength; So that I do all I can: But the Misery is, I don't labour with that *heavenly* Temper, that single Eye to the *Glory* of GOD, that I long for.

[Lord's-Day, *Decem.* 22. See the publick *Journal.*]

Monday, and Tuesday, *Decem.* 23 & 24. Spent these Days in Writing, with the utmost Diligence. Felt in the main a sweet Mortification to the World, and a Desire to live and labour only for God; but wanted more Warmth and Spirituality, a more sensible and affectionate Regard to the Glory of God.

[Wednesday, *Dec.* 25. See the publick *Journal.*]

Thursday, and Friday, *Decem.* 26, & 27 Laboured in my Studies, to the utmost of my Strength: And tho' I felt a steady Disposition of Mind to live to God, and that I had nothing in this World to live for; yet I did not find that sensible Affection in the Service of God, that I wanted to have; my Heart seem'd barren, tho' my Head and Hands were full of Labour.

[For the four next Days, see his publick *Journal.**]

Wednesday, *January* 1. 1745,6.——I am this Day beginning a *New Year*; and God has carried me thro' numerous Trials and Labours in the past. He has amazingly supported my feeble Frame; for *having obtained Help of* GOD, *I continue to this Day* O that I might live nearer to God, this Year, than I did the last. The Business I have been called to, and enabled to go through, I know, has been as great as Nature could bear up under, and what would have sunk and overcome me quite, without special Support. But Alas, Alas! Tho' I have done the Labours, and endured the Trials, with what *Spirit* have I done the one, and born the other? How cold has been the Frame of my Heart oftentimes! And how little have I sensibly eyed the Glory of God, in all my Doings and Sufferings! I have found, that I could have no Peace without filling up all my Time with Labours; and I thus *Necessity has been laid upon me*; yea, in that Respect, I have loved to labour: But the Misery is, I could not sensibly labour *for God*, as I would have done. May I for the future be enabled more sensibly to make the Glory of God my *all*.

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* On the first of these Days he wrote the 6th *Letter* here published.

For

[For the Space from this Time 'till the next Monday, ſee the publick *Journal.*]

Monday, *Jan.* 6 Being very weak in Body, I rode for my Health. While riding, my Thoughts were ſweetly engaged, for a Time, upon *the Stone cut out of the Mountain without Hands, which brake in Pieces* all before it, and *waxed great*, and *became a great Mountain*, and *filled the whole Earth:* And I longed that JESUS ſhould *take to himſelf his great Power, and reign to the Ends of the Earth.* And Oh, how ſweet were the Moments, wherein I felt my Soul warm with Hopes of the Enlargement of the Redeemer's Kingdom! I wanted nothing elſe but that CHRIST ſhould *reign*, to the Glory of his bleſſed Name.

[The next Day he complains of want of Fervency.]

Wedneſday, *Jan.* 8. In the Evening, my Heart was drawn out after God in ſecret: My Soul was refreſh'd and quicken'd; and I truſt, Faith was in Exerciſe. I had great Hopes of the Ingathering of precious Souls to Chriſt; not only among my own People, but others alſo. I was ſweetly reſigned and compoſed under my bodily Weakneſs; and was willing to live or die, and deſirous to labour for God to the utmoſt of my Strength.

Thurſday, *Jan.* 9. Was ſtill very weak, and much exerciſed with vapoury Diſorders. In the Evening, enjoyed ſome Enlargement and Spirituality in Prayer. Oh that I could always ſpend my Time profitably, both in Health and Weakneſs.

Friday, *Jan.* 10. My Soul was in a ſweet, calm, compoſed Frame, and my Heart fill'd with Love to all the World; and Chriſtian Simplicity and Tenderneſs ſeemed then to prevail and reign within me. Near Night, viſited a ſerious Baptiſt-Miniſter, and had ſome agreable Converſation with him; and found that I could taſte God in Friends.

[For the four next Days, ſee the publick *Journal.*]

Wedneſday, *Jan.* 15. My Spirits were very low and flat, and I could not but think I was a Burden to God's Earth; and could ſcarcely look any Body in the Face, thro' Shame and Senſe of Barrenneſs. God pity a poor unprofitable Creature.

[The two next Days, he had ſome Comfort and Refreſhment. For the two following Days, ſee the publick *Journal.*

The

The next Day, he set out on a Journey to *Elisabeth-Town*, to confer with the *Correspondents* at their Meeting there; and enjoyed much spiritual Refreshment from Day to Day, through this Week. The Things expressed in this Space of Time, are such as these; Serenity, Composure, Sweetness and Tenderness of Soul, Thanksgiving to God for his Success among the *Indians*, Delight in Prayer and Praise, sweet and profitable Meditations on various divine Subjects, Longing for more Love, for more Vigour to live to God, for a Life more intirely devoted to God, that he might spend all his Time profitably for God, and in his Cause; conversing on spiritual Subjects with Affection; and Lamentation for unprofitableness.

Lord's-Day, *Jan.* 26. [At *Connecticut-Farms.*] Was calm and composed. Was made sensible of my utter Inability to preach, without divine Help; and was in some good Measure willing to leave it with God, to give or with-hold Assistance, as he saw would be most for his own Glory. Was favoured with a considerable Degree of Assistance in my publick Work. After publick Worship, I was in a sweet and solemn Frame of Mind, thankful to God that he had made me in some Measure faithful in addressing precious Souls, but grieved that I had been no more fervent in my Work; and was tenderly affected towards all the World, longing that every Sinner might be saved; and could not have entertain'd any Bitterness towards the worst Enemy living. In the Evening, rode to *Elisabeth-Town*: while riding, was almost constantly engaged in lifting up my Heart to God, lest I should lose that sweet heavenly Solemnity and Composure of Soul I then enjoyed. Afterwards, was pleased, to think, that GOD *reigneth*; and thought, I could never be uneasy with any of his Dispensations; but must be entirely Satisfied, what ever Trials he should cause me or his Church to encounter. Never felt more Sedateness, divine Serenity and Composure of Mind: Could freely have left the dearest earthly Friend, for the Society of *Angels* and *Spirits of just Men made perfect*: My Affections soar'd aloft to the blessed Author of every dear Enjoyment: I view'd the Emptiness and Unsatisfactory Nature of the most desirable earthly Objects, any further than GOD is seen in them: and longed for a Life of Spirituality and inward Purity; without which, I saw, there could be no true Pleasure.

[He retained a great Degree of this excellent Frame of Mind, the four next Days. As to his publick Services for and among the *Indians*, and his Success in this Time, see the publick *Journal*.]

Saturday

Saturday, *Feb.* 1. Towards Night, enjoyed some of the clearest Thoughts on a divine Subject (*viz.* that treated of 1 *Cor.* xv. 13,---16.) that ever I remember to have had upon any Subject whatsoever; and spent two or three Hours in writing them. I was refresh'd with this Intenseness: My Mind was so engaged in these Meditations, I could scarcely turn it to any Thing else; and indeed I could not be willing to part with so sweet an Entertainment. ———

Lord's-Day, *Feb.* 2.——— After publick Worship, my bodily Strength being much spent, my Spirits sunk amazingly; and especially on hearing that I was so generally taken to be a *Roman Catholick*, sent by the *Papists* to draw the *Indians* into an Insurrection against the *English*, that some were in Fear of me, and others were for having me taken up by Authority and punish'd. Alas, what will not the Devil do to bring a Slur and Disgrace on the Work of God! Oh, how holy and circumspect had I need to be! Thro' divine Goodness, I have been enabled to *mind my own Business*, in these Parts, as well as elsewhere; and to let all Men and all Denominations of Men alone, as to their *Party-Notions*; and only preach'd the plain and necessary Truths of *Christianity*, neither inviting to nor excluding from *my meeting* Any, of any Sort or Persuasion whatsoever. Towards Night, the Lord gave me Freedom at the Throne of Grace, in my first Prayer before my *Catechetical* Lecture: And in opening the xlvi. *Psalm* to my People, my Soul confided in God, altho' the wicked World should slander and persecute me, or even condemn and execute me as a Traitor to my King and Country. Truly God is a *present Help in Time of Trouble*. In the Evening, my Soul was in some Measure comforted, having some Hope that one poor Soul was brought Home to God this Day; tho' the Case did by no Means appear clear. Oh that I could fill up every Moment of Time, during my Abode here below, in the Service of my God and King.

Monday, *Feb.* 3. My Spirits were still much sunk with what I heard the Day before, of my being suspected to be engaged in the *Pretender's* Interest: It griev'd me, that after there had been so much Evidence of a glorious *Work of Grace* among these poor *Indians*, as that the most carnal Men could not but take Notice of the great *Change* made among them, so many poor Souls should still suspect the whole to be only a *Popish* Plot, and so cast an awful Reproach on this blessed Work of the divine Spirit; and at the same Time wholly exclude themselves from receiving any Benefit by this divine Influence. This put me upon search-

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ing whether I had ever drop'd any Thing inadvertently, that might give *Occaſion* to any to ſuſpect that I was ſtirring up the *Indians* againſt the *Engliſh*: And could think of Nothing, unleſs it was my attempting ſometimes to vindicate the Rights of the *Indians*, and complaining of the horrid Practice of making the *Indians* drunk, and then cheating them out of their Lands and other Properties: And once, I remembred, I had done this with too much Warmth of Spirit. And this much diſtreſs'd me; thinking that this might poſſibly prejudice them againſt this Work of Grace, to their everlaſting Deſtruction. God, I believe, did me good by this Trial; which ſerved to humble me, and ſhew me the Neceſſity of Watchfulneſs, and of being *wiſe as a Serpent*, as well as *harmleſs as a Dove*. This Exerciſe led me often to the Throne of Grace; and there I found ſome Support: Tho' I could not get the Burden wholly removed. Was aſſiſted in Prayer, eſpecially in the Evening.

[He remained ſtill under a Degree of Exerciſe of Mind about this Affair; which continued to have the ſame Effect upon him, to cauſe him to reflect upon, and humble himſelf, and frequent the Throne of Grace: But ſoon found himſelf much more relieved and ſupported. He was, this Week, in an extremely weak State, and obliged (as he expreſſes it) *to conſume conſiderable Time in Diverſions for his Health.*

For Saturday, *Feb.* 7. And the Sabbath following, ſee his publick *Journal.*

The Monday after, he ſet out on a Journey to the Forks of *Delaware*, to viſit the *Indians* there. He performed the Journey under great Weakneſs, and ſometimes was exerciſed with much Pain; but ſays nothing of Dejection and Melancholy. He arrived at his own Houſe at *the Forks*, on Friday. The Things appertaining to his inward Frames and Exerciſes, expreſs'd within this Week, are ſweet Compoſure of Mind, Thankfulneſs to God for his Mercies to him and others, Reſignation to the divine Will, Comfort in Prayer and religious Converſation, his Heart drawn out after God, and affected with a Senſe of his own Barrenneſs, as well as the Fulneſs and Freeneſs of divine Grace.]

Lord's-Day, *Feb.* 16.—— In the Evening, was in a ſweet compoſed Frame of Mind. It was exceeding refreſhing and comfortable, to think, that God had been with me, affording me ſome good Meaſure of Aſſiſtance. I then found Freedom and

Sweetneſs

Sweetneſs in Prayer and Thankſgiving to God; and found my Soul ſweetly engaged and enlarged in Prayer for dear Friends and Acquaintance. Bleſſed be the Name of the Lord, that ever I am enabled to do any Thing for his dear Intereſt and Kingdom. Bleſſed be God who enables me to be faithful. Enjoyed more Reſolution and Courage for God, and more Refreſhment of Spirit, than I have been favoured with for many Weeks paſt.

Monday, *Feb.* 17.——I was refreſhed and encouraged: Found a Spirit of Prayer, in the Evening, and earneſt Longings for the Illumination and Converſion of theſe poor *Indians*.

[Tueſday *Feb.* 18. See the publick *Journal.*]

Wedneſday, *Feb.* 19.——My Heart was comforted and refreſh'd, and my Soul fill'd with Longings for the Converſion of the *Indians* here.

Thurſday, *Feb.* 20.——God was pleaſed to ſupport and refreſh my Spirits, by affording me Aſſiſtance, this Day, and ſo hopeful a Proſpect of Succeſs; and I returned home rejoycing, and bleſſing the Name of the Lord; and found Freedom and Sweetneſs afterwards in ſecret Prayer, and had my Soul drawn out for dear Friends. Oh, how bleſſed a Thing is it, to labour for God faithfully, and with Encouragement of Succeſs! Bleſſed be the Lord forever and ever, for the Aſſiſtance and Comfort granted this Day.

Friday, *Feb.* 21.——My Soul was refreſh'd and comforted, and I could not but bleſs God, who had enabled me in ſome good Meaſure to be faithful in the Day paſt. Oh, how ſweet it is to be ſpent and worn out for God!

Saturday, *Feb.* 22.——My Spirits were much ſupported, tho' my bodily Strength was much waſted. Oh that God would be gracious to the Souls of theſe poor *Indians*.

God has been very gracious to me this Week: He has enabled me to preach every Day; and has given me ſome Aſſiſtance, and encouraging Proſpect of Succeſs, in almoſt every Sermon. Bleſſed be his Name. Divers of the *white* People have been awaken'd this Week, and ſundry of the *Indians* much cured of their Prejudices and Jealouſies they had conceived againſt Chriſtianity, and ſome ſeem to be really awaken'd.

[Lord's-Day, *Feb.* 23. See the publick *Journal.*]

The next Day, he left the Forks of *Delaware*, to return to *Croſweekſung*; and ſpent the whole Week 'till Saturday, before

he arrived there; but preach'd by the Way every Day, excepting one; and was several Times greatly assisted; and had much inward Comfort, and earnest Longings to fill up all his Time with the Service of God. He utters such Expressions as these, after Preaching: *Oh that I may be enabled to plead the Cause of God faithfully, to my dying Moment. Oh how sweet it would be to spend my self wholly for God, and in his Cause, and to be freed from selfish Motives in my Labours!*

For Saturday and Lord's-Day, *March* 1 & 2. See the publick *Journal*. The four next Days were spent in great bodily Weakness; but he speaks of some Seasons of considerable inward Comfort.]

Thursday, *March* 6. I walked alone in the Evening, and enjoyed Sweetness and Comfort in Prayer, beyond what I have of late enjoyed: My Soul rejoyced in my *Pilgrimage-State*, and I was delighted with the Thoughts of labouring and *enduring Hardness* for GOD: Felt some longing Desires to preach the Gospel to dear immortal Souls; and confided in GOD, that HE would be *with me* in my Work, and that he *never would leave nor forsake me*, to the End of my Race. Oh, may I *obtain Mercy of God to be faithful*, to my dying Moment.

Friday, *March* 7. In the Afternoon, went on in my Work with Freedom and Chearfulness, God assisting me; and enjoyed Comfort in the Evening.

[For the two next Days, see the publick *Journal*.]

Monday, *March* 10.——— My Soul was refresh'd with Freedom and Enlargement, and (I hope) the lively Exercise of Faith, in secret Prayer, this Night: My Will was sweetly resigned to the divine Will, and my Hopes respecting the Enlargement of the dear Kingdom of Christ somewhat raised, and could commit *Zion's* Cause to God as his own.

[On Tuesday, he speaks of some Sweetness and Spirituality in Christian Conversation. On Wednesday, complains that he enjoyed not much Comfort and Satisfaction, thro' the Day, because he did but little for God. On Thursday, spent considerable Time in Company, on a special Occasion; but in Perplexity, because without savoury religious Conversation. For Friday, Saturday and Lord's-Day, see the publick *Journal*.

In the former Part of the Week following he was very ill; and also under great Dejection; being, as he apprehended, render'd

render'd unserviceable by his Illness, and fearing that he should never be Serviceable any more; and therefore exceedingly longed for Death. But afterwards was more encouraged, and Life appeared more desirable; because (as he says) he *had a little Dawn of Hope, that he might be useful in the World.* In the latter Part of the Week, he was in some Measure relieved of his Illness, in the Use of Means prescribed by a Physician.

For Saturday, and Lord's-Day, *March* 22, and 23. See his publick *Journal.*]

Monday, *March* 24.——— After the *Indians* were gone to their Work, to clear their Lands, I got alone and poured out my Soul to God, that he would smile upon these feeble Beginnings, and that he would settle an *Indian* Town, that might be *a Mountain of Holiness*; and found my Soul much refreshed in these Petitions, and much enlarged for *Zion*'s Interest, and for Numbers of dear Friends in particular. My sinking Spirits were revived and raised, and I felt animated in the Service God has called me to. This was the dearest Hour I have enjoyed for many Days, if not Weeks. I found an encouraging Hope, that something would be done for God, and that God would use and help me in his Work. And Oh, how sweet were the Thoughts of labouring for God, when I felt my Spirit and Courage, and had any Hope that ever I should be succeeded!

[The next Day, his *School-Master* was taken Sick with a Pleurisy; and he spent great Part of the Remainder of this Week in tending him: which in his weak State was almost an overbearing Burden to him; he being obliged constantly to wait upon him, all Day, from Day to Day, and to lie on the Floor at Night. His Spirits sunk in a considerable Degree, with his bodily Strength, under this Burden.

For Saturday, and Lord's-Day, *March* 29, & 30. See the publick *Journal.*

Monday, *March* 31. Towards Night, enjoyed some sweet Meditations on those Words, *It is good for me to draw near to God.* My Soul, I think, had some sweet Sense of what is intended in those Words.

[The next Day, he was extremely busy in tending the School-Master, and in some other necessary Affairs, that greatly diverted him from what he looked upon as his proper Business: But yet speaks of Comfort and Refreshment, at some Times of the Day.

Wednesday, *April* 2. Was somewhat exercised with a spiritless Frame of Mind. Was a little relieved and refresh'd in the Evening, with Meditation alone in the Woods. But alas, my Days pass away as the *Chaff!* 'Tis but little I do, or can do, that turns to any Account; and 'tis my constant Misery and Burden, that I am so fruitless in the Vineyard of the Lord. Oh that I were *Spirit*, that I might be active for GOD. This (I think) more than any Thing else, makes me long, that *this corruptible* might *put on Incorruption*, and *this mortal put on Immortality*. God deliver me from Clogs, Fetters, and a *Body of Death*, that impede my Service for him.

[The next Day, he complains bitterly of some Exercises by Corruption he found in his own Heart.]

Friday, *April* 4. Spent most of the Day in writing on *Rev.* xxii. 17. *And whosoever will*, &c. Enjoyed some Freedom and Encouragement in my Work; and found some Comfort and Composure in Prayer.

Saturday, *April* 5. ——— After publick Worship, a Number of my dear Christian *Indians* came to my House; with whom I felt a sweet Union of Soul: My Heart was knit to them; and I can't say, I have felt such a sweet and fervent *Love to the Brethren*, for some Time past: And I saw in them Appearances of the same Love. This gave me something of a View of the heavenly State; and particularly that Part of the Happiness of Heaven, which consists in the *Communion of Saints*: and this was affecting to me.

[For the two next Days, see the publick *Journal*.

On Tuesday he went to a Meeting of the Presbytery appointed at *Elizabeth Town*. In his Way thither, he enjoyed some sweet Meditations: But after he came there, he was (as he expresses it) very *wearry and melancholy, and under an awful Gloom*, that oppressed his Mind. And this continued 'till Saturday-Evening, when he began to have some Relief and Encouragement. He spent the Sabbath at *Staten-Island*; where he preach'd to an Assembly of *Dutch* and *English*, and enjoyed considerable Refreshment and Comfort, both in publick and private. In the Evening, he returned to *Elizabeth Town*.]

Monday, *April* 14. My Spirits this Day were raised and refresh'd, and my Mind composed, so that I was in a comfortable Frame of Soul, most of the Day. In the Evening, my Head was clear,

clear, my Mind ſerene; I enjoyed Sweetneſs in ſecret Prayer, and Meditation on *Pſal.* lxxiii. 28. Oh, how free, how comfortable, cheerful, and yet ſolemn do I feel when I am in a good Meaſure freed from thoſe Damps and melancholy Glooms, that I often labour under! And bleſſed be the Lord, I find my ſelf relieved in this Reſpect.

Tueſday, *April* 15. My Soul longed for more Spirituality; and it was my Burden, that I could do no more for God. Oh, my Barrenneſs is my daily Affliction and heavy Load! Oh, how precious is Time: and how it pains me, to ſee it ſlide away, while I do ſo very little to any good Purpoſe! Oh that God would make me more fruitful and ſpiritual.

[The next Day, he ſpeaks of his being almoſt overwhelmed with vapoury Diſorders; but yet not ſo as wholly to deſtroy the Compoſure of his Mind.]

Thurſday, *April* 17. Enjoyed ſome Comfort in Prayer, ſome Freedom in Meditation, and Compoſure in my Studies. Spent ſome Time in writing, in the Forenoon. In the Afternoon, ſpent ſome Time in Converſation with ſeveral dear Miniſters. In the Evening, preach'd from *Pſal.* lxxiii. 28. *But it is good for me to draw near to God.* God helped me to feel the Truth of my Text, both in the firſt Prayer and in Sermon. I was enabled to pour out my Soul to God, with great Freedom, Fervency, and Affection: And, bleſſed be the Lord, it was a comfortable Seaſon to me. I was enabled to ſpeak with Tenderneſs, and yet with Faithfulneſs: And divine Truths ſeemed to fall with Weight and Influence upon the Hearers. My Heart was melted for the dear Aſſembly, and I loved every Body in it; and ſcarce ever felt more Love to immortal Souls in my Life; my Soul cried, *Oh that the dear Creatures might be ſaved! Oh that God would have Mercy on them!*

[He ſeems to have been in a very comfortable Frame of Mind the two next Days.]

Lord's-Day, *April* 20. ‡ Enjoyed ſome Freedom, and, I hope, Exerciſe of Faith in Prayer, in the Morning; eſpecially when I came to pray for *Zion.* I was free from that gloomy Diſcouragement, that ſo often oppreſſes my Mind; and my Soul rejoyced in the Hopes of *Zion's* Proſperity, and the Enlargement of the dear Kingdom of the great Redeemer. Oh that his Kingdom might come.——

‡ This Day he enter'd into the 29*th* Year of his Age.

Monday,

Monday, *April* 21. Was compoſed and comfortable in Mind, moſt of the Day: Was mercifully freed from thoſe gloomy Damps, that I am frequently exerciſed with: Had Freedom and Comfort in Prayer, ſeveral Times; eſpecially had ſome riſing Hopes of *Zion's* Enlargement and Proſperity. And Oh, how refreſhing were theſe Hopes to my Soul! Oh that the Kingdom of the dear Lord might come. Oh that the poor *Indians* might quickly be gathered in, in great Numbers.

Tueſday, *April* 22. My Mind was remarkably free, this Day, from melancholy Damps and Glooms, and animated in my Work. I found ſuch freſh Vigour and Reſolution in the Service of God, that the *Mountains* ſeem'd to become a *Plain* before me. Oh, bleſſed be God for an Interval of Refreſhment, and fervent Reſolution in my Lord's Work! In the Evening, my Soul was refreſh'd in ſecret Prayer, and my Heart drawn out for divine Bleſſings; eſpecially for the Church of God, and his Intereſt among my own People, and for dear Friends in remote Places. Oh that *Zion* might proſper, and precious Souls be brought home to God!

[In this comfortable fervent Frame of Mind he remain'd the two next Days.

For the four Days next following, *viz.* Friday, Saturday, Lord's-Day, and Monday, ſee his publick *Journal.* —— On Tueſday he went to *Eliſabeth-Town*, to attend the meeting of the *Preſbytery* there: And ſeem'd to ſpend the Time, while abſent from his People on this Occaſion, in a free and comfortable State of Mind.]

Saturday, *May* 3. Rode from *Eliſabeth-Town* home to my People, at or near *Cranberry*; whither they are now removed, and where, I hope, God will ſettle them as a Chriſtian Congregation. Was refreſh'd in lifting up my Heart to God, while riding; and enjoyed a thankful Frame of Spirit, for divine Favours receiv'd the Week paſt. Was ſomewhat uneaſy and dejected, in the Evening; having no Houſe of my own to go into in this Place: But God was my Support.

[For Lord's-Day and Monday, See the publick *Journal.*]

Tueſday, *May* 6. Enjoy'd ſome Spirit and Courage in my Work; was in a good Meaſure free from Melancholy: Bleſſed be God for Freedom from this *Death.*

Wedneſday,

Wedneſday, *May* 7. Spent moſt of the Day in writing, as uſual. Enjoyed ſome Freedom in my Work. Was favoured with ſome comfortable Meditations, this Day. In the Evening, was in a ſweet compoſed Frame of Mind: Was pleaſed and delighted to leave all with God, reſpecting my ſelf, for Time and Eternity, and reſpecting the People of my Charge, and dear Friends: Had no Doubt but that God would take Care of me, and of his own Intereſt among my People: And was enabled to uſe Freedom in Prayer, as a Child with a tender Father. Oh, how ſweet is ſuch a Frame!

Thurſday, *May* 8. In the Evening, was ſomewhat refreſh'd with divine Things, and enjoyed a tender melting Frame in ſecret Prayer, wherein my Soul was drawn out for the Intereſt of *Zion*, and comforted with the lively Hope of the appearing of the Kingdom of the great Redeemer. Theſe were ſweet Moments: I felt almoſt loth to go to Bed, and grieved that Sleep was neceſſary. However, I lay down with a tender reverential Fear of God, ſenſible that *his Favour is Life*, and his Smiles better than all that Earth can boaſt of, infinitely better than Life it ſelf.

[Friday, *May* 9. See the publick *Journal.*]

Saturday, *May* 10. Rode to *Allen's-Town*, to aſſiſt in the Adminiſtration of the Lord's-Supper. In the Afternoon, preach'd from *Tit.* ii. 14. *Who gave himſelf for us*, &c. God was pleaſed to carry me thro' with ſome Competency of Freedom; and yet to deny me that Enlargement and Power I long'd for. In the Evening, my Soul mourn'd, and could not but mourn, that I had treated ſo excellent a Subject in ſo defective a Manner, that I had born ſo broken a Teſtimony for ſo worthy and glorious a Redeemer. And if my Diſcourſe had met with the utmoſt Applauſe from all the World (as I accidentally heard it applauded by ſome Perſons of Judgment) it would not have given me any Satisfaction: Oh, it grieved me, to think, that I had had no more holy Warmth and Fervency, that I had been no more melted in diſcourſing of Chriſt's Death, and the End and Deſign of it! Afterwards, enjoyed ſome Freedom and Fervency in ſecret and Family-Prayer, and longed much for the Preſence of God to attend his Word and Ordinances the next Day.

Lord's-Day, *May* 11. Aſſiſted in the Adminiſtration of the Lord's-Supper; but enjoyed little Enlargement: Was grieved and ſunk with ſome Things I thought undeſirable, *&c.* In the Afternoon, went to the Houſe of God weak and ſick in Soul,

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as well as feeble in Body: And longed, that the People might be entertain'd and edified with divine Truths, and that an honeſt fervent Teſtimony might be born for God; but knew not how it was poſſible for *me* to do any Thing of that Kind, to any good Purpoſe. Yet God, who is rich in Mercy, was pleaſed to give me Aſſiſtance, both in Prayer and Preaching: God helped me to wreſtle for his Preſence, in Prayer, and to tell him, that he had promiſed, *Where two or three are met together in his Name, there he would be in the midſt of them*; and that we were, at leaſt ſome of us, ſo met; and pleaded, that for his Truth's ſake he would be with us. And bleſſed be God, it was ſweet to my Soul, thus to plead, and rely on God's Promiſes. Diſcourſed upon *Luke* ix. 30, 31. *And behold, there talked with him two Men, which were* Moſes *and* Elias; *who appeared in Glory, and ſpake of his Deceaſe, which he ſhould accompliſh at* Jeruſalem. Enjoyed ſpecial Freedom, from the Beginning to the End of my Diſcourſe, without Interruption. Things pertinent to the Subject were abundantly preſented to my View, and ſuch a Fulneſs of Matter, that I ſcarce knew how to diſmiſs the various Heads and Particulars I had Occaſion to touch upon. And, bleſſed be the Lord, I was favoured with ſome Fervency and Power, as well as Freedom; ſo that the Word of God ſeem'd to awaken the Attention of a ſtupid Audience, to a conſiderable Degree. I was inwardly refreſh'd with the Conſolations of God; and could with my whole Heart ſay, *Tho' there be no Fruit in the Vine*, &c. *yet will I rejoice in the Lord.* After publick Service, was refreſh'd with the ſweet Converſation of ſome Chriſtian Friends.

[The four next Days ſeem to have been moſtly ſpent with ſpiritual Comfort and Profit.]

Friday, *May* 16. Near Night, enjoyed ſome agreeable and ſweet Converſation with a dear Miniſter, which, I truſt, was bleſs'd to my Soul: My Heart was warmed, and my Soul engaged to live to God; ſo that I longed to exert my ſelf with more Vigour, than ever I had done, in his Cauſe: And thoſe Words were quickning to me, *Herein is my Father glorified, that ye bring forth much Fruit.* Oh, my Soul longed, and wiſh'd, and pray'd, to be enabled to live to God with utmoſt Conſtancy and Ardour! In the Evening, God was pleaſed to ſhine upon me in ſecret Prayer, and draw out my Soul after himſelf; and I had Freedom in ſupplication for my ſelf, but much more in Interceſſion for others: So that I was ſweetly conſtrain'd to ſay, *Lord,*

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uſe me as thou wilt; do as thou wilt with me: But Oh, promote thine own Cauſe. Zion *is thine; Oh viſit thine Heritage; Oh let thy Kingdom come; Oh let thy bleſſed Intereſt be advanced in the World.* When I attempted to look to God, reſpecting my worldly Circumſtances, and his providential Dealings with me, in Regard of my ſettling down in my Congregation, which ſeems to be neceſſary, and yet very difficult, and contrary to my fix'd Intention for Years paſt, as well as my Diſpoſition, which has been, and ſtill is, at Times eſpecially, to go forth, and ſpend my Life in preaching the Goſpel from Place to Place, and gathering Souls *afar off* to JESUS the great Redeemer; when I attempted to look to God with Regard to theſe Things, and his Deſigns concerning me, I could only ſay, *The Will of the Lord be done: 'Tis no Matter for* me. The ſame Frame of Mind I felt with Reſpect to another important Affair I have lately had ſome ſerious Thot's of: I could ſay, with utmoſt Calmneſs and Compoſure, *Lord, if it be moſt for thy Glory, let me proceed in it; but if thou ſeeſt that it will in any wiſe hinder my Uſefulneſs in thy Cauſe, Oh prevent my proceeding: For all I want, reſpecting this World, is ſuch Circumſtances as may beſt capacitate me to do Service for God in the World.* But bleſſed be God, I enjoyed Liberty in Prayer for my dear Flock, and was enabled to pour out my Soul into the Boſom of a tender Father: My Heart within me was melted, when I came to plead for my dear People, and for the Kingdom of Chriſt in general. Oh, how ſweet was this Evening to my Soul! I knew not how to go to Bed; and when got to Bed, longed for ſome Way to improve Time for God, to ſome excellent Purpoſe. *Bleſs the Lord, O my Soul.*

Saturday, *May* 17. Walk'd out in the Morning, and felt much of the ſame Frame I enjoyed the Evening before: Had my Heart enlarged in praying for the Advancement of the Kingdom of Chriſt, and found utmoſt Freedom in leaving all my Concerns with God.

I find *Diſcouragement* to be an exceeding *Hindrance* to my ſpiritual Fervency and Affection: But when God enables me ſenſibly to find that I have done ſomething *for Him*, this refreſhes and animates me, ſo that I could break thro' all Hardſhips, undergo any Labours, and nothing ſeems too much either to do or to ſuffer. But Oh, what a Death it is, to ſtrive, and ſtrive; to be always in a *Hurry*, and yet do *Nothing*, or at leaſt nothing *for* GOD! Alas, Alas, that Time flies away, and I do ſo little for God!

Lord's-Day, *May* 18. I felt my own utter Inſufficiency for my Work: God made me to ſee that I was a *Child*; yea, that I was a *Fool*. I diſcourſed, both Parts of the Day, from *Rev.* iii. 20. *Behold, I ſtand at the Door, and knock.* God gave me Freedom and Power in the latter Part of my (Forenoon's) Diſcourſe; altho', in the former Part of it, I felt peeviſh and provoked with the unmannerly Behaviour of the *white* People, who crouded in between my People and me; which proved a great Temptation to me. But bleſſed be God, I got theſe Shackles off before the middle of my Diſcourſe, and was favoured with a ſweet Frame of Spirit in the latter Part of the Exerciſe; was full of Love, Warmth, and Tenderneſs, in addreſſing my dear People.——— In the Intermiſſion-Seaſon, could not but diſcourſe to my People on the Kindneſs and Patience of Chriſt in *ſtanding* and *knocking at the Door*, &c.——— In the Evening, I was grieved, that I had done ſo little for God. Oh that I could be *a Flame of Fire* in the Service of my God.

[Monday, *May* 19. See the publick *Journal*.
On Tueſday he complains of Want of Freedom and Comfort; but had ſome Return of theſe on Wedneſday.]

Thurſday, *May* 22. In the Evening, was in a Frame ſomewhat remarkable: Had apprehended for ſeveral Days before, that it was the Deſign of Providence I ſhould *ſettle* among my People here; and had in my own Mind begun to make Proviſion for it, and to contrive Means to haſten it; and found my Heart ſomething engaged in it, hoping I might then enjoy more agreable Circumſtances of Life, in ſeveral Reſpects: And yet was never fully determined, never quite pleaſed with the Thoughts of being ſettled and confin'd to one Place. Nevertheleſs I ſeem'd to have ſome Freedom in that Reſpect, becauſe the Congregation I thought of ſettling with, was one that God had enabled me to gather from amongſt *Pagans*. For I never ſince I began to preach, could feel any Freedom to *enter into other Men's Labours*, and ſettle down in the Miniſtry where the *Goſpel was preached before*; I never could make that appear to be my Province: When I felt any Diſpoſition to conſult my Eaſe and worldly Comfort, God has never given me any Liberty in that Reſpect, either ſince, or for Years before I began to preach. But God having ſucceeded my Labours, and made me inſtrumental of gathering a Church for him among theſe *Indians*, I was ready to think, it might be his Deſign to give me

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a quiet Settlement and a ſtated Home of my own. And this, conſidering the late frequent Sinking and Failure of my Spirits, and the Need I ſtood in of ſome agreable Society, and my great Deſire of enjoying Conveniencies and Opportunities for profitable Studies, was not altogether diſagreable to me: Altho' I ſtill wanted to go about far and wide, in order to ſpread the bleſſed Goſpel among benighted Souls, far remote; yet I never had been ſo willing to ſettle in any one Place, for more than five Years paſt, as I was in the foregoing Part of this Week. But now theſe Thoughts ſeem'd to be wholly daſh'd to Pieces; not by Neceſſity, but of Choice: For it appear'd to me, that God's Dealings towards me had fitted me for a Life of Solitarineſs and Hardſhip; it appeared to me, I had nothing to loſe, nothing to do with Earth, and conſequently nothing to loſe by a total Renunciation of it: And it appear'd juſt right, that I ſhould be deſtitute of Houſe and Home, and many Comforts of Life, which I rejoyced to ſee others of God's People enjoy. And at the ſame Time, I ſaw ſo much of the Excellency of Chriſt's Kingdom, and the infinite Deſirableneſs of it's Advancement in the World, that it ſwallowed up all my other Thoughts; and made me willing, yea, even rejoyce, to be made a Pilgrim or Hermit in the Wilderneſs, to my dying Moment, if I might thereby promote the bleſſed Intereſt of the great Redeemer. And if ever my Soul preſented it ſelf to God for his Service, without any Reſerve of any Kind, it did ſo now. The Language of my Thoughts and Diſpoſition (altho' I ſpake no Words) now were, "*Here I am*, LORD, *ſend me*; ſend "me to *the Ends of the Earth*; ſend me to the rough, the "ſavage *Pagans* of the Wilderneſs; ſend me from all that "is called Comfort in Earth, or earthly Comfort; ſend me "even to Death it ſelf, if it be but in thy Service, and to pro-"mote thy Kingdom." And at the ſame Time I had as quick and lively a Senſe of the Value of worldly Comforts, as ever I had; but only ſaw them infinitely overmatch'd by the Worth of Chriſt's Kingdom, and the Propagation of his bleſſed Goſpel. The quiet Settlement, the certain Place of Abode, the tender Friendſhip, which I thought I might be likely to enjoy in Conſequence of ſuch Circumſtances, appear'd as valuable to me, conſidered abſolutely and in themſelves, as ever before; but conſider'd comparatively, they appeared nothing: Compared with the Value and Precioufneſs of an Enlargement of Chriſt's Kingdom, they vaniſh'd like the Stars before the riſing Sun. And ſure I am, that altho' the comfortable Accommodations of

Life appeared valuable and dear to me, yet I did ſurrender and reſign my ſelf, Soul and Body, to the Service of God and Promotion of Chriſt's Kingdom; tho' it ſhould be in the Loſs of them all. And I could not do any other, becauſe I could not will or chuſe any other. I was conſtrained, and yet choſe, to ſay, *Farewell, Friends and earthly Comforts, the deareſt of them all, the very deareſt, if the Lord calls for it; Adieu, Adieu; I'll ſpend my Life, to my lateſt Moments*, in Caves and Dens of the Earth, *if the Kingdom of Chriſt may thereby be advanced.* I found extraordinary Freedom at this Time in pouring out my Soul to God, for his Cauſe; and eſpecially that his Kingdom might be extended among the *Indians*, far remote; and I had a great and ſtrong Hope, that God would do it. I continued wreſtling with God in Prayer for my dear little Flock here; and more eſpecially for the *Indians* elſewhere; as well as for dear Friends in one Place and another; 'till it was Bed-Time, and I fear'd I ſhould hinder the Family, *&c.* But Oh, with what Reluctancy did I find my ſelf obliged to conſume Time in Sleep! I longed to be as *a Flame of Fire*, continually glowing in the divine Service, preaching and building up Chriſt's Kingdom, to my lateſt, my dying Moment.

Friday, *May* 23. In the Morning, was in the ſame Frame of Mind, as in the Evening before. The Glory of Chriſt's Kingdom ſo much out-ſhone the Pleaſure of earthly Accommodations and Enjoyments, that they appeared comparatively Nothing, tho' in themſelves good and deſirable. My Soul was melted in ſecret Meditation and Prayer, and I found my ſelf divorced from any Part in this World; ſo that in thoſe Affairs that ſeem'd of the greateſt Importance to me, in reſpect of the preſent Life, and thoſe wherein the tender Powers of the Mind are moſt ſenſibly touch'd, I could only ſay, *The Will of the Lord be done.* But juſt the ſame Things that I felt the Evening before, I felt now; and found the ſame Freedom in Prayer for the People of my Charge, for the Propagation of the Goſpel among the *Indians*, and for the Enlargement and ſpiritual Welfare of *Zion* in general, and my dear Friends in particular, now, as I did then; and longed to burn out in one continued Flame for God. Retain'd much of the ſame Frame through the Day. In the Evening, was viſited by my Brother *John Brainerd*: The firſt Viſit I have ever received from any near Relative, ſince I have been a Miſſionary. Felt the ſame Frame of Spirit in the Evening, as in the Morning; and found that *it was good for me to draw near to God*, and leave all my Concerns and Burdens with him.

him. Was enlarged and refreſh'd in pouring out my Soul for the Propagation of the Goſpel of the Redeemer among the diſtant Tribes of *Indians*. Bleſſed be God. If ever I fill'd up a Day with Studies and Devotion, I was enabled ſo to fill up this Day.

Saturday, *May* 24.——— Enjoyed this Day ſomething of the ſame Frame of Mind as I felt the Day before.

[Lord's-Day, *May* 25. See the publick *Journal*.

This Week, at leaſt the former Part of it, he was in a very weak State: but yet ſeems to have been free from Melancholy, which often had attended the failing of his bodily Strength. He from Time to Time ſpeaks of Comfort and inward Refreſhment, this Week.

Lord's-Day *June* 1. See the publick *Journal*.]

Monday, *June* 2. In the Evening, enjoy'd ſome Freedom in ſecret Prayer and Meditation.

Tueſday, *June* 3. My Soul rejoyced, early in the Morning, to think, that all Things were at God's Diſpoſal. Oh, it pleaſed me, to leave 'em there! Felt afterwards much as I did, on Thurſday Evening, *May* 22. laſt; and continued in this Frame for ſeveral Hours. Walked out into the Wilderneſs, and enjoyed Freedom, Fervency, and Comfort, in Prayer: And again enjoyed the ſame in the Evening.

Wedneſday, *June* 4. Spent the Day in Writing, and enjoyed ſome Comfort, Satisfaction, and Freedom in my Work. In the Evening, I was favoured with a ſweet refreſhing Frame of Soul in ſecret Prayer and Meditation. Prayer was now wholly turned into Praiſe; and I could do little elſe but try to adore and bleſs the living God: The Wonders of his Grace diſplay'd in gathering to himſelf a Church among the poor *Indians* here, were the Subject-Matter of my Meditation, and the Occaſion of exciting my Soul to praiſe and bleſs his Name. My Soul was ſcarce ever more diſpoſed to inquire, *What I ſhould render to God for all his Benefits*, than at this Time. Oh, I was brought into a Strait, a ſweet and happy Strait, to know what to do! I longed to make ſome Returns to God; but found I had nothing to return: I could only rejoyce, that God had done the Work himſelf; and that none in Heaven or Earth might pretend to ſhare the Honour of it with him; I could only be glad, that God's declarative Glory was advanced by the Converſion of theſe Souls, and that it was to the Enlargement of

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his Kingdom in the World : But saw I was so poor, that I had nothing to offer to him. My Soul and Body, thro' Grace, I could chearfully surrender to him : But it appear'd to me, this was rather a Cumber, than a Gift : And nothing could I do to glorify his dear and blessed Name. Yet I was glad at Heart, that he was unchangeably possessed of Glory and Blessedness. Oh that he might be adored and praised by all his intelligent Creatures, to the utmost of their Powers and Capacities. My Soul would have rejoyced to see others praise him, tho' I could do nothing towards it my self.

[The next Day, he speaks of his being subject to some Degree of Melancholy ; but of being something relieved in the Evening.

Friday, *June* 6. See the publick *Journal*.]

Saturday, *June* 7.——— Rode to *Freehold*, to assist Mr. *Tennent* in the Administration of the Lord's Supper. In the Afternoon, preach'd from *Psal.* lxxiii. 28. God gave me some Freedom and Warmth in my Discourse ; and I trust, his Presence was in the Assembly. Was comfortably composed, and enjoyed a thankful Frame of Spirit ; and my Soul was grieved, that I could not render something to God for his Benefits bestowed. Oh that I could be swallowed up in his Praise !

Lord's Day, *June* 8. Spent much Time, in the Morning, in secret Duties ; but between Hope and Fear, respecting the Enjoyment of God in the Business of the Day then before us. Was agreeably entertain'd, in the Forenoon, by a Discourse from Mr. *Tennent*, and felt somewhat melted and refresh'd. In the Season of Communion, enjoyed some Comfort ; and especially in serving one of the Tables. Blessed be the Lord, it was a *Time of Refreshing* to me, and I trust, to many others. A Number of my dear People sat down by themselves at the last Table ; at which Time God seem'd to be in the midst of them.——— And the Thoughts of what God had done among them were refreshing & melting to me. In the Afternoon, God enabled me to preach with uncommon Freedom, from 2 *Cor.* v. 20. Thro' the great Goodness of God, I was favoured with a constant Flow of pertinent Matter, and proper Expressions, from the Beginning to the End of my Discourse. In the Evening, I could not but rejoice in God, and bless him for the Manifestations of his Grace in the Day past. Oh, it was a sweet and solemn Day and Evening ! A Season of Comfort to the Godly, and

and of Awakning to ſome Souls. Oh that I could praiſe the Lord.

Monday, *June* 9. Enjoy'd ſome Sweetneſs in ſecret Duties.——Preach'd the concluding Sermon from *Gen.* v. 24. *And* Enoch *walked with God*, &c. God gave me Enlargement and Fervency in my Diſcourſe; ſo that I was enabled to ſpeak with Plainneſs and Power; and God's Preſence ſeem'd to be in the Aſſembly. Praiſed be the Lord, it was a ſweet Meeting, a deſirable Aſſembly. I found my Strength renewed, and length-en'd out, even to a Wonder; ſo that I felt much ſtronger at the Concluſion, than in the Beginning of this Sacramental Solemnity. I have great Reaſon to bleſs God for this Solemnity, wherein I have found Aſſiſtance in addreſſing others, and Sweetneſs in my own Soul.

[On Tueſday, he found himſelf ſpent, and his Spirits exhauſted by his late Labours; and on Wedneſday, complains of vapoury Diſorders, and Dejection of Spirit, and of enjoying but little Comfort or Spirituality.]

Thurſday, *June* 12. In the Evening, enjoyed Freedom of Mind, and ſome Sweetneſs in ſecret Prayer: It was a deſirable Seaſon to me; my Soul was enlarged in Prayer for my own dear People, and for the Enlargement of Chriſt's Kingdom, and eſpecially for the Propagation of the Goſpel among the *Indians*, back in the Wilderneſs. Was refreſh'd in Prayer for dear Friends in *New-England*, and elſewhere: I found it ſweet to pray at this Time; and could with all my Heart ſay, *It is good for me to draw near to God.*

Friday, *June* 13.——I came away from the Meeting of the *Indians*, this Day, rejoycing and bleſſing God for his Grace manifeſted at this Seaſon.

Saturday, *June* 14. Rode to *Kingſton*, to aſſiſt the Rev. Mr. *Wales* in the Adminiſtration of the Lord's Supper. In the Afternoon, preach'd; but almoſt fainted in the Pulpit: Yet God ſtrengthen'd me when I was juſt gone, and enabled me to ſpeak his Word with Freedom, Fervency and Application to the Conſcience. And praiſed be the Lord; *Out of weakneſs I was made ſtrong.* I enjoyed ſome Sweetneſs, in and after publick Worſhip; but was extreamly tired. Oh, how many are the Mercies of the Lord! *To them that have no Might, he increaſeth Strength.*

Lord's-Day, *June* 15. Was in a dejected ſpiritleſs Frame, that I could not hold up my Head, nor look any Body in the Face,

Face. Adminiſtred the Lord's-Supper at Mr. *Wales*'s Deſire: And found my ſelf in a good Meaſure unburden'd and relieved of my preſſing Load, when I came to aſk a Bleſſing on the Elements: Here God gave me Enlargement, and a tender affectionate Senſe of ſpiritual Things; ſo that it was a Seaſon of Comfort, in ſome Meaſure, to me, and I truſt, more ſo to others. In the Afternoon, preach'd to a vaſt Multitude, from *Rev.* xxii. 17. *And whoſoever will*, &c. God helped me to offer a Teſtimony for himſelf, and to leave Sinners inexcuſable in neglecting his Grace. I was enabled to ſpeak with ſuch Freedom, Fluency, and Clearneſs, as commanded the Attention of the Great. Was extreamly tired, in the Evening, but enjoyed Compoſure and Sweetneſs.

Monday, *June* 16. Preach'd again; and God helped me amazingly, ſo that this was a ſweet refreſhing Seaſon to my Soul and others. Oh, forever bleſſed be God for Help afforded at this Time, when my Body was ſo weak, and while there was ſo large an Aſſembly to hear. Spent the Afternoon in a comfortable agreable Manner.

[The next Day was ſpent comfortably.

On Wedneſday, he went to a meeting of Miniſters at *Hopewell*.

Thurſday, *June* 19. See his publick *Journal*. *

On Friday and Saturday, he was very much amiſs; but yet preach'd to his People on Saturday. His Illneſs continued on the Sabbath; but he preach'd, notwithſtanding, to his People, both Parts of the Day: And after the publick Worſhip was ended, he endeavoured to apply divine Truths to the Conſciences of ſome, and addreſs'd them perſonally for that End: Several were in Tears, and ſome appeared much affected. But he was extremely wearied with the Services of the Day, and was ſo ill at Night, that he could have no bodily Reſt; but remarks, that *God was his Support, and that he was not left deſtitute of Comfort in him.* On Monday, he continued very Ill; but ſpeaks of his Mind's being calm and compoſed, reſigned to the divine Diſpenſations, and content with his feeble State. And by the Account he gives of himſelf, the remaining Part of this Week, he continued very feeble, and for the moſt Part dejected

* The publick Journal that has been ſo often refer'd to, concludes with the Account of this Day.

in

ed in Mind, and enjoy'd no great Freedom nor Sweetneſs in ſpiritual Things; excepting that for ſome very ſhort Spaces of Time he had Refreſhment and Encouragement, which engaged his Heart on divine Things; and ſometimes his Heart was melted with ſpiritual Affection.]

Lord's-Day, *June* 29. Preach'd, both Parts of the Day, from *Joh.* xiv. 19 *Yet a little while, and the World ſeeth me no more*, &c. God was pleaſed to aſſiſt me, to afford me both Freedom and Power; eſpecially towards the cloſe of my Diſcourſes, both Forenoon, and Afternoon. God's Power appear'd in the Aſſembly, in both Exerciſes. Numbers of God's People were refreſh'd and melted with divine Things; one or two comforted, who had been long under Diſtreſs: Convictions, in divers Inſtances, powerfully revived; and one Man in Years much awaken'd, who had not long frequented our Meeting, and appear'd before as ſtupid as a Stock. God amazingly renewed and lengthen'd out my Strength. I was ſo ſpent at Noon, that I could ſcarce walk, and all my Joints trembled; ſo that I could not ſit, nor ſo much as hold my Hand ſtill: And yet God ſtrengthned me to preach with Power in the Afternoon; altho' I had given out Word to my People, that I did not expect to be able to do it. Spent ſome Time afterwards in converſing, particularly, with ſeveral Perſons, about their ſpiritual State; and had ſome Satisfaction concerning one or two. Pray'd afterwards with a ſick Child, and gave a Word of Exhortation. Was aſſiſted in all my Work. Bleſſed be God. Returned home with more Health, than I went out with; altho my Linnen was wringing wet upon me, from a little after ten in the Morning, 'till paſt five in the Afternoon. My Spirits alſo were conſiderably refreſh'd; and my Soul rejoiced in Hope, that I had through Grace done ſomething for God. In the Evening, walked out, and enjoyed a ſweet Seaſon in ſecret Prayer and Praiſe. But Oh, I found the Truth of the Pſalmiſt's Words, *My Goodneſs extendeth not to Thee!* I could not make any Returns to God: I longed to live only to Him, and to be in Tune for his Praiſe and Service for ever. Oh, for Spirituality and holy Fervency, that I might *ſpend and be ſpent* for God, to my lateſt Moment!

Monday, *June* 30. Spent the Day in writing; but under much Weakneſs and Diſorder. Felt the Labours of the preceeding Day; altho' my Spirits were ſo refreſh'd the Evening before, that I was not not then ſenſible of my being ſpent.

Tuesday, *July* 1. In the Afternoon, visited, and preach'd to my People, from *Heb.* ix. 27. on Occasion of some Persons lying at the Point of Death, in my Congregation. God gave me some Assistance; and his Word made some Impressions on the Audience, in general. This was an agreable and comfortable Evening to my Soul: My Spirits were somewhat refresh'd, with a small Degree of Freedom and Help enjoyed in my Work.

[On Wednesday, he went to *Newark*, to a Meeting of the *Presbytery*: Complains of lowness of Spirits; and greatly laments his spending his Time so unfruitfully. The remaining Part of the Week he spent there, and at *Elisabeth-Town*; and speaks of Comfort and divine Assistance, from Day to Day: But yet greatly complains for want of more Spirituality.]

Lord's-Day, *July* 6. [At *Elisabeth-Town*] Enjoyed some Composure and Serenity of Mind, in the Morning: Heard Mr. *Dickinson* preach, in the Forenoon, and was refresh'd with his Discourse; was in a melting Frame, some Part of the Time of Sermon: Partook of the Lord's-Supper, and enjoyed some Sense of divine Things in that Ordinance. In the Afternoon, I preach'd from *Ezek.* xxxiii. 11. *As I live, saith the Lord God*, &c. God favour'd me with Freedom and Fervency; and helped me to plead his Cause, beyond my own Power.

Monday, *July* 7. My Spirits were considerably refresh'd and raised, in the Morning. There is no Comfort, I find, in any Enjoyment, without enjoying GOD and being engaged in his Service. In the Evening, had the most agreeable Conversation that ever I remember in all my Life, upon GOD's being *all in all*, and all Enjoyments being just *that* to us which GOD makes them, and no more. 'Tis good to begin and end with GOD. Oh, how does a sweet Solemnity lay a Foundation for true Pleasure and Happiness!

Tuesday, *July* 8. Rode home, and enjoyed some agreeable Meditations by the Way.

Wednesday, *July* 9. Spent the Day in writing, enjoyed some Comfort and Refreshment of Spirit in my Evening-Retirement.

Thursday, *July* 10. Spent most of the Day in writing. Towards Night, rode to Mr. *Tennent's*; enjoyed some agreeable Conversation: Went home, in the Evening, in a solemn sweet Frame of Mind; was refresh'd in secret Duties, longed to live wholly and only for GOD, and saw plainly, there was nothing in the

the World worthy of my Affection; ſo that my Heart was dead to all below; yet not thro' Dejection as, at ſome Times, but from Views of a better Inheritance.

Friday, *July* 11. Was in a calm compoſed Frame, in the Morning, eſpecially in the Seaſon of my ſecret Retirement: I think, I was well pleaſed with the Will of God, whatever it was, or ſhould be, in all Reſpects I had then any Thought of. Intending to adminiſter the Lord's-Supper the next Lord's Day, I look'd to God for his Preſence and Aſſiſtance upon that Occaſion; but felt a Diſpoſition to ſay, *The Will of the Lord be done*, whether it be to give me Aſſiſtance, or not. Spent ſome little Time in writing: Viſited the *Indians*, and ſpent ſome Time in ſerious Converſation with them; thinking it not beſt to preach, by Reaſon that many of them were abſent.

Saturday, *July* 12. This Day was ſpent in Faſting and Prayer by my Congregation, as preparatory to the Sacrament. I diſcourſed, both Parts of the Day, from *Rom.* iv. 25. *Who was delivered for our Offences*, &c. God gave me ſome Aſſiſtance in my Diſcourſes, and ſomething of divine Power attended the Word; ſo that this was an agreeable Seaſon. Afterwards led them to a ſolemn Renewal of their Covenant, and freſh Dedication of themſelves to God. This was a Seaſon both of Solemnity and Sweetneſs, and GOD ſeem'd to be *in the midſt of us*. Returned to my Lodgings, in the Evening, in a comfortable Frame of Mind.

Lord's-Day, *July* 13. In the Forenoon, diſcourſed on the *Bread of Life*, from *Joh.* vi. 35. God gave me ſome Aſſiſtance, in Part of my Diſcourſe eſpecially; and there appear'd ſome tender Affection in the Aſſembly under divine Truths; my Soul alſo was ſomewhat refreſh'd. Adminiſtred the Sacrament of the Lord's Supper to thirty-one Perſons of the *Indians*. God ſeem'd to be preſent in this Ordinance; the Communicants were ſweetly melted and refreſh'd, moſt of them. Oh, how they melted, even when the Elements were firſt uncovered! There was ſcarcely a dry Eye amongſt them, when I took off the Linnen, and ſhewed them the Symbols of CHRIST's *broken Body*. —— Having reſted a little, after the Adminiſtration of the Sacrament, I viſited the Communicants, and found them generally in a ſweet loving Frame; not unlike what appear'd among them on the former Sacramental Occaſion, on *April* 27. In the Afternoon, diſcourſed upon *coming to* CHRIST, and the *Satisfaction* of thoſe who do ſo, from the ſame *Verſe* I inſiſted on in the Forenoon. This was likewiſe an agreeable Seaſon, a

Seaſon of much Tenderneſs, Affection and Enlargement in divine Service: And God, I am perſwaded, crown'd our Aſſembly with his divine Preſence. I returned home much ſpent, yet rejoicing in the Goodneſs of God.

Monday, *July* 14. Went to my People, and diſcourſed to them from *Pſal.* cxix 106. *I have ſworn, and I will perform it*, &c. Obſerved, 1. That all God's *Judgments* or Commandments are *righteous*. 2. That God's People have *ſworn* to *keep* them; and this they do eſpecially at the Lord's Table. There appear'd to be a powerful divine Influence on the Aſſembly, and conſiderable melting under the Word. Afterwards, I led them to a Renewal of their Covenant before God (that they would watch over themſelves and one another, leſt they ſhould fall into Sin, and diſhonour the Name of Chriſt) juſt as I did on Monday *April* 28. This Tranſaction was attended with great Solemnity: And God ſeem'd to own it by exciting in them a Fear and Jealouſy of themſelves, leſt they ſhould Sin againſt God; ſo that the Preſence of God ſeem'd to be amongſt us in this Concluſion of the Sacramental Solemnity.

[The next Day, he ſet out on a Journey towards *Philadelphia*; from whence he did not return 'till Saturday. He went this Journey, and ſpent the Week, under a great Degree of Illneſs of Body, and Dejection of Mind.]

Lord's-Day, *July* 20. Preach'd twice to my People, from *Joh.* xvii. 24. *Father, I will that they alſo whom thou haſt given me, be with me, where I am, that they may behold my Glory, which thou haſt given me.* Was helped to diſcourſe with great Clearneſs and Plainneſs in the Forenoon. In the Afternoon, enjoy'd ſome Tenderneſs, and ſpake with ſome Influence. Divers were in Tears; and ſome, to Appearance, in Diſtreſs.

Monday *July* 21. Preach'd to the *Indians*, chiefly for the ſake of ſome *Strangers*. Then propoſed my Deſign of taking a Journey ſpeedily to *Suſquahannah*: Exhorted my People to pray for me, that God would be with me in that Journey, *&c.* Then choſe divers Perſons of the Congregation to travel with me. Afterwards, ſpent Time in diſcourſing to the *Strangers*, and was ſomewhat encouraged with them. Took Care of my People's ſecular Buſineſs, and was not a little exerciſed with it. Had ſome Degree of Compoſure and Comfort in ſecret Retirement.

Tueſday, *July* 22. Was in a dejected Frame, moſt of the Day: Wanted to wear out Life, and have it at an End; but had ſome Deſires of *living to* GOD, and wearing out Life *for him*. Oh that I could indeed do ſo!

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[The next Day, he went to *Elisabeth-Town*, to a Meeting of the *Presbytery*; and spent this, and Thursday, and the former Part of Friday, under a very great Degree of Melancholy, and exceeding Gloominess of Mind; not through any Fear of future Punishment, but as being distressed with a Senselessness of all Good, so that the whole World appear'd empty and gloomy to him. But, in the latter Part of Friday, he was greatly reliev'd and comforted.]

Saturday, *July* 26. Was comfortable in the Morning; my Countenance and Heart were not sad, as in Days past; enjoy'd some Sweetness in lifting up my Heart to God. Rode Home to my People, and was in a comfortable pleasant Frame by the Way; my Spirits were much relieved of their Burden, and I felt free to go through all Difficulties and Labours in my Master's Service.

Lord's-Day, *July* 27. Discoursed to my People, in the Forenoon, from *Luke* xii. 37. on the Duty and Benefit of *watching*: God helped me in the latter Part of my Discourse, and the Power of God appear'd in the Assembly. In the Afternoon, discoursed from *Luke* xiii. 25. Here also I enjoyed some Assistance, and the Spirit of God seemed to attend what was spoken, so that there was a great Solemnity, and some Tears among *Indians* and others.

Monday, *July* 28. Was very weak, and scarce able to perform any Business at all; but enjoyed Sweetness and Comfort in Prayer, both Morning and Evening; and was composed and comfortable thro' the Day: My Mind was intense, and my Heart fervent, at least in some Degree, in secret Duties; and I longed to *spend and be spent for* God.

Tuesday, *July* 29. My Mind was chearful, and free from those melancholy Damps, that I am often exercised with: Had Freedom in looking up to God, at sundry Times in the Day. In the Evening, I enjoyed a comfortable Season in secret Prayer; was help'd to plead with God for my own dear People, that he would carry on his own blessed Work among them; was assisted also in praying for the divine Presence to attend me in my intended Journey to *Susquahannah*; was also helped to remember dear Brethren and Friends in *New-England*: scarce knew how to leave the Throne of Grace, and it grieved me that I was obliged to go to Bed; I longed to do something for God, but knew not how. Blessed be God for this Freedom from Dejection.

Wednesday,

Wednesday, *July* 30. Was uncommonly comfortable, both in Body and Mind; in the Forenoon especially: My Mind was solemn, I was assisted in my Work, and God seem'd to be near to me; so that the Day was as comfortable as most I have enjoyed for some Time. In the Evening, was favoured with Assistance in secret Prayer, and felt much as I did the Evening before. Blessed be God for that Freedom I then enjoyed at the Throne of Grace, for my self, my People and my dear Friends. *It is good for me to draw near to God.*

[He seems to have continued very much in the same free, comfortable State of Mind the next Day.]

Friday, *August* 1. In the Evening, enjoyed a sweet Season in secret Prayer; Clouds of Darkness and perplexing Care were sweetly scatter'd, and nothing anxious remain'd. Oh, how serene was my Mind at this Season! How free from that distracting Concern I have often felt! *Thy Will be done*, was a Petition sweet to my Soul; and if God had bidden me chuse for my self in any Affair; I should have chosen rather to have refer'd the Choice to him; for I saw he was infinitely wise, and could not do any Thing amiss, as I was in Danger of doing. Was assisted in Prayer, for my dear Flock, that God would promote his own Work among them, and that God would go with me in my intended Journey to *Susquahannah*; was helped to remember dear Friends in *New-England*, and my dear Brethren in the Ministry. I found enough in the sweet Duty of Prayer to have engaged me to continue in it the whole Night, would my bodily State have admitted of it. Oh, how sweet it is, to be enabled heartily to say, *Lord, not my Will, but thine be done!*

Saturday, *Aug.* 2. Near Night, preach'd from *Matth.* xi. 29. Was considerably helped; and the Presence of God seem'd to be somewhat remarkably in the Assembly; divine Truths made powerful Impressions, both upon Saints and Sinners. Blessed be God for such a Revival among us. In the Evening, was very weary, but found my Spirits supported and refresh'd.

Lord's-Day, *Aug.* 3. Discoursed to my People, in the Forenoon, from *Colos.* iii. 4. Observed, that *Christ* is the Believer's *Life*. God helped me, and gave me his Presence in this Discourse; and it was a Season of considerable Power in the Assembly. In the Afternoon, preach'd from *Luke* xix 41, 42. I enjoyed some Assistance; tho' not so much as in the Forenoon. In the Evening, I enjoyed Freedom and Sweetness in secret Prayer;

Prayer; God enlarged my Heart, freed me from melancholy Damps, and gave me Satisfaction in drawing near to himself. Oh that my Soul could magnify the Lord, for these Seasons of Composure and Resignation to his Will.

Monday, *Aug.* 4. Spent the Day in writing; enjoyed much Freedom and Assistance in my Work: Was in a composed and comfortable Frame, most of the Day; and in the Evening enjoyed some Sweetness in Prayer. Blessed be God, my Spirits were yet up, and I was free from sinking Damps; as I have been in general ever since I came from *Elisabeth-Town* last. Oh what a Mercy is this!

Friday, *Aug.* 5. Towards Night, preach'd at the Funeral of one of my Christians, from *Isai.* lvii. 2. Was oppressed with the nervous Head-Ach, and considerably dejected: However, had a little Freedom, some Part of the Time I was discoursing. Was extreamly weary in the Evening; but notwithstanding enjoyed some Liberty and Chearfulness of Mind in Prayer; and found the Dejection that I feared, much removed, and my Spirits considerably refresh'd.

[He continued in a very comfortable chearful Frame of Mind the next Day, with his Heart enlarged in the Service of God.]

Thursday, *Aug.* 7. Rode to my House, where I spent the last Winter, in order to bring some Things I needed for my *Susquahannah* Journey: Was refresh'd to see that Place, which God so marvellously visited with the Showers of his Grace. Oh how amazingly did the *Power of* God often appear there! *Bless the Lord, O my Soul, and forget not all his Benefits.*

[The next Day, he speaks of Liberty, Enlargement, and Sweetness of Mind, in Prayer and religious Conversation.]

Saturday, *Aug.* 9. In the Afternoon, visited my People; set their Affairs in Order, as much as possible, and contrived for them the Management of their worldly Business: Discoursed to them in a solemn Manner, and concluded with Prayer. Was composed, and comfortable in the Evening, and somewhat fervent in secret Prayer: Had some Sense and View of the eternal World, and found a Serenity of Mind. Oh that I could magnify the Lord for any Freedom he affords me in Prayer.

Lord's-Day, *Aug.* 10. Discoursed to my People, both Parts of the Day, from *Acts* iii. 19. In discoursing of *Repentance*, in the

the Forenoon, God helped me, ſo that my Diſcourſe was ſearching, ſome were in Tears, both of the *Indians* and white People; and the Word of God was attended with ſome Power. In the Intermiſſion-Seaſon, I was engaged in diſcourſing to ſome in order to their Baptiſm; as well as with One who had then lately met with ſome Comfort, after ſpiritual Trouble and Diſtreſs. In the Afternoon, was ſomewhat aſſiſted again, tho' weak and weary. Afterwards *baptized* 6 Perſons; 3 Adults, and 3 Children. Was in a comfortable Frame in the Evening, and enjoyed ſome Satisfaction in ſecret Prayer. I ſcarce ever in my Life felt my ſelf ſo full of Tenderneſs, as this Day.

Monday, *Aug.* 11. Being about to ſet out on a Journey to *Suſquahannah* the next Day, with Leave of Providence, I ſpent ſome Time this Day in Prayer with my People, that God would bleſs and ſucceed my intended Journey, that he would ſend forth his bleſſed Spirit with his Word, and ſet up his Kingdom among the poor *Indians* in the Wilderneſs. While I was opening and applying Part of the cxth & iid *Pſalms*, the *Power of God* ſeem'd to deſcend on the Aſſembly in ſome Meaſure; and while I was making the firſt Prayer, Numbers were melted, and I found ſome affectionate Enlargement of Soul my ſelf. Preach'd from *Acts* iv. 31. God helped me, and my Interpreter alſo: There was a ſhaking and melting among us; and divers, I doubt not, were in ſome Meaſure *filled with the Holy Ghoſt*. Afterwards, Mr. *Mc Knight* pray'd: I then open'd the two laſt Stanza's of the lxxiid *Pſalm*; at which Time God was preſent with us; eſpecially while I inſiſted upon the Promiſe of *all Nations bleſſing* the great REDEEMER: My Soul was refreſh'd, to think, that this Day, this bleſſed glorious Seaſon, ſhould ſurely come; and I truſt, Numbers of my dear People were alſo refreſh'd. Afterwards pray'd; had ſome Freedom, but was almoſt ſpent: Then walk'd out, and left my People to carry on religious Exerciſes among themſelves: They pray'd repeatedly, and ſung, while I reſted and refreſh'd my ſelf. Afterwards, went to the Meeting; pray'd with, and diſmiſs'd the Aſſembly. Bleſſed be God, this has been a Day of Grace. There were many Tears and affectionate Sobs among us this Day. In the Evening, my Soul was refreſh'd in Prayer: Enjoyed Liberty at the Throne of Grace, in praying for my People and Friends and the Church of God in general. *Bleſs the Lord, O my Soul.*

[The next Day, he ſet out on his Journey towards *Suſquahannah*, and ſix of his Chriſtian *Indians* with him, whom he had

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choſen out of his Congregation, as thoſe that he judged moſt fit to aſſiſt him in the Buſineſs he was going upon. He took his Way through *Philadelphia*; intending to go to *Suſquahannah*-River, far down along, where it is ſettled by the *white* People, below the Country inhabited by the *Indians*; and ſo to travel up the River to the *Indian* Habitations: For altho' this was much further about, yet hereby he avoided the huge Mountains, and hideous Wilderneſs, that muſt be croſs'd in the nearer Way; which in Time paſt he had found to be extreamly difficult and fatiguing. He rode this Week as far as *Charleſtown*, a Place of that Name about 30 Miles Weſtward of *Philadelphia*; where he arrived on Friday: And in his Way hither, was for the moſt Part in a compoſed comfortable State of Mind.]

Saturday, *Aug.* 16. [At *Charleſtown*] It being a Day kept by the People of the Place where I now was, as preparatory to the Celebration of the Lord's-Supper, I tarried; heard Mr. *Treat* preach; and then preach'd, my ſelf. God gave me ſome good Degree of Freedom, and helped me to diſcourſe with Warmth, and Application to the Conſcience. Afterwards, I was refreſh'd in Spirit, tho' much tired; and ſpent the Evening agreably, having ſome Freedom in Prayer, as well as Chriſtian Converſation.

Lord's-Day, *Aug.* 17. Enjoyed Liberty, Compoſure, and Satisfaction, in the ſecret Duties of the Morning: Had my Heart ſomewhat enlarg'd in Prayer for dear Friends, as well as for my ſelf. In the Forenoon, attended Mr. *Treat*'s Preaching, partook of the Lord's-Supper, five of my People alſo communicating in this holy Ordinance: I enjoyed ſome Enlargement and Out-going of Soul in this Seaſon. In the Afternoon, preach'd from *Ezek.* xxxiii. 11. Enjoyed not ſo much ſenſible Aſſiſtance as the Day before; however, was helped to ſome Fervency in addreſſing immortal Souls. Was ſomewhat confounded in the Evening, becauſe I thought I had done little or nothing for God; yet enjoyed ſome Refreſhment of Spirit in Chriſtian Converſation and Prayer. Spent the Evening, 'till near midnight, in religious Exerciſes; and found my bodily Strength, which was much ſpent when I came from the publick Worſhip, ſomething renewed before I went to Bed.

Monday, *Aug.* 18. Rode on my Way towards *Paxton*, upon *Suſquahannah*-River. Felt my Spirits ſink, towards Night, ſo that I had little Comfort.

Tueſday, *Aug.* 19. Rode forward ſtill; and at Night lodged by the Side of *Suſquahannah*. Was weak and diſorder'd, both this and the preceeding Day, and found my Spirits conſiderably damp'd, meeting with none that I thought godly People.

Wedneſday, *Aug.* 20. Having lain in a cold ſweat all Night, I cough'd much bloody Matter this Morning, and was under great Diſorder of Body, and not a little Melancholy; but what gave me ſome Encouragement, was, I had a ſecret Hope that I might ſpeedily get a Diſmiſſion from Earth and all it's Toils and Sorrows. Rode this Day to one *Chambers*'s, upon *Suſquahannah*, and there lodged. Was much afflicted, in the Evening, with an ungodly Crew, drinking, ſwearing, *&c.* Oh, what a *Hell* it would be, to be numbered with the *Ungodly!* Enjoyed ſome agreable Converſation with a Traveller, who ſeem'd to have ſome Reliſh of true Religion.

Thurſday, *Aug.* 21. Rode up the River about 15 Miles, and there lodg'd, in a Family that appeared quite deſtitute of GOD. Laboured to diſcourſe with the Man about the Life of Religion, but found him very artful in evading ſuch Converſation. Oh, what a *Death* it is to ſome, to hear of *the Things of* GOD! Was out of my Element; but was not ſo dejected as at ſome Times.

Friday, *Aug.* 22. Continued my Courſe up the River; my People now being with me, who before were parted from me: Travelled above all the *Engliſh* Settlements; at Night, lodged in the open Woods; and ſlept with more Comfort, than while among an ungodly Company of white People. Enjoyed ſome Liberty in ſecret Prayer, this Evening; and was helped to remember dear Friends, as well as my dear Flock, and the Church of God in general.

Saturday, *Aug.* 23. Arrived at the *Indian* Town, called *Shaumoking*, near Night. Was not ſo dejected as formerly; but yet ſomewhat exerciſed. Felt ſomewhat compoſed in the Evening; enjoyed ſome Freedom in leaving my *All* with GOD: Thro' the great Goodneſs of God, I enjoyed ſome Liberty of Mind; was not diſtreſs'd with a Deſpondency, as frequently heretofore.

Lord's-Day, *Aug.* 24. Towards Noon, viſited ſome of the *Delawares*, and diſcourſed with them about Chriſtianity. In the Afternoon, diſcourſed to the *King*, and others, upon divine Things; who ſeem'd diſpoſed to hear. Spent moſt of the Day in theſe Exerciſes. In the Evening, enjoyed ſome Comfort and ſatisfaction; and eſpecially had ſome Sweetneſs in ſecret Prayer:

Prayer: This Duty was made so agreable to me, that I loved to walk abroad and repeatedly engage in it. Oh, how comfortable is a little Glimpse of GOD!

Monday, *Aug.* 25. Spent most of the Day in writing. Sent out my People that were with me, to talk with the *Indians*, and contract a Friendship and Familiarity with them, that I might have a better Opportunity of treating with them about Christianity. Some Good seem'd to be done by their Visits this Day, divers appear'd willing to hearken to Christianity. My Spirits were a little refresh'd, this Evening; and I found some Liberty and Satisfaction, in Prayer.

Tuesday, *Aug.* 26. About Noon, discoursed to a considerable Number of *Indians:* GOD help'd me, I am perswaded; I was enabled to speak with much Plainness, and some Warmth and Power. The Discourse had Impression upon some, and made them appear very serious. I thought, Things now appear'd as encouraging, as they did at *Crosweeks*. At the Time of my first Visit to those *Indians*. I was a little encouraged: I pressed Things with all my Might; and call'd out my People, who were then present, to give in *their Testimony* for GOD; which they did. Towards Night, was refresh'd; felt a Heart to pray for the setting up of God's Kingdom here; as well as for my dear Congregation below, and my dear Friends elsewhere.

Wednesday, *Aug.* 27. There having been a thick Smoak, in the House where I lodged, all Night before, whereby I was almost choked, I was this Morning distress'd with Pains in my Head and Neck, and could have no Rest. In the Morning, the Smoak was still the same; and a cold easterly Storm gathering, I could neither live within Doors nor without, any long Time together; I was pierced with the Rawness of the Air abroad, in the House distress'd with the Smoak. I was this Day very vapoury, and lived in great Distress, and had not Health enough to do any Thing to any Purpose.

Thursday, *Aug.* 28. In the Forenoon, was under great Concern of Mind about my Work. Was visited by some who desired to hear me preach; discoursed to 'em, in the Afternoon, with some Fervency, and laboured to perswade 'em to *turn to God*. Was full of Concern for the Kingdom of Christ, and found some Enlargement of Soul in Prayer, both in secret and in my Family. Scarcely ever saw more clearly, than this Day, that 'tis GOD's *Work* to convert Souls, and especially poor *Heathens*: I knew, I could not touch them; I saw, I could only

only ſpeak to *dry Bones*, but could give them no Senſe of what I ſaid. My Eyes were up to God for Help: I could ſay, the *Work* was *his*; and if done, the *Glory* would be *his*.

Friday, *Aug.* 29. Felt the ſame Concern of Mind, as the Day before. Enjoyed ſome Freedom in Prayer, and a Satisfaction to leave all with God. Travelled to the *Delawares*, found few at home: Felt poorly, but was able to ſpend ſome Time alone in reading God's Word & in Prayer, & enjoyed ſome Sweetneſs in theſe Exerciſes. In the Evening, was aſſiſted repeatedly in Prayer, and found ſome Comfort in coming to the Throne of Grace.

Saturday, *Aug.* 30. Spent the Forenoon in viſiting a *Trader*, that came down the River *ſick*; who appeared as ignorant as any *Indian*. In the Afternoon, ſpent ſome Time in Writing, Reading and Prayer.

Lord's-Day, *Aug.* 31. Spent much Time, in the Morning, in ſecret Duties: Found a Weight upon my Spirits, and could not but cry to God with Concern and Engagement of Soul. Spent ſome Time alſo in reading and expounding God's Word to my dear Family, that was with me, as well as in Singing and Prayer with them. Afterwards, ſpake the Word of God, to ſome few of the *Suſquahannah-Indians*. In the Afternoon, felt very weak and feeble. Near Night, was ſomething refreſh'd in Mind, with ſome Views of Things relating to my great Work. Oh, how heavy is my Work, when *Faith* can't take hold of an *Almighty Arm*, for the Performance of it! Many Times have I been ready to ſink in this Caſe. Bleſſed be God, that I may repair to a full *Fountain*.

Monday, *September* 1. Set out on a Journey towards a Place called *The great Iſland*, about 50 Miles diſtant from *Shaumoking*, in the North-weſtern Branch of *Suſquahannah*. Travelled ſome Part of the Way, and at Night lodg'd in the Woods. Was exceeding feeble, this Day, and ſweat much the Night following.

Tueſday, *Sept.* 2. Rode forward; but no faſter than my People went on Foot. Was very weak, on this, as well as the preceeding Days: Was ſo feeble and faint, that I fear'd it would kill me to lie out in the open Air; And ſome of our Company being parted from us, ſo that we had now no Ax with us, I had no Way but to climb into a young Pine-Tree, and with my Knife to lop the Branches, and ſo made a Shelter from the Dew. But the Evening being cloudy and very likely for Rain, I was ſtill under Fears of being extremely expoſed: Sweat much in the Night, ſo that my Linen was almoſt wringing wet all Night,

Night. I ſcarce ever was more weak and weary, than this Evening, when I was able to ſit up at all. This was a melancholy Situation I was in; but I endeavoured to quiet my ſelf with Conſiderations of the Poſſibility of my being in much worſe Circumſtances, amongſt Enemies, *&c.*

Wedneſday, *Sept.* 3. Rode to the *Delaware*-Town; found divers drinking and drunken. Diſcourſed with ſome of the *Indians* about Chriſtianity; obſerved my *Interpreter* much engaged and aſſiſted in his Work: Some few Perſons ſeem'd to hear with great Earneſtneſs and Engagement of Soul. About Noon, rode to a ſmall Town of *Shauwaunoes*, about 8 Miles diſtant; ſpent an Hour or two there, and returned to the *Delaware*-Town, and lodged there. Was ſcarce ever more confounded with a Senſe of my own Unfruitfulneſs and Unfitneſs for my Work, than now. Oh, what a dead, heartleſs, barren, unprofitable Wretch did I now ſee my ſelf to be! My Spirits were ſo low, and my bodily Strength ſo waſted, that I could do nothing at all. At Length, being much overdone, lay down on a *Buffalo-Skin*; but ſweat much, the whole Night.

Thurſday, *Sept.* 4. Diſcourſed with the *Indians*, in the Morning, about Chriſtianity; my *Interpreter*, afterwards, carrying on the Diſcourſe, to a conſiderable Length: Some few appeared well-diſpoſed, and ſomewhat affected. Left this Place, and returned towards *Shaumoking*; and at Night lodged in the Place where I lodged the Monday-Night before: Was in very uncomfortable Circumſtances in the Evening, my People being belated, and not coming to me 'till paſt 10 at Night; ſo that I had no Fire to dreſs any Victuals, or to keep me Warm, or keep off wild Beaſts; and I was ſcarce ever more weak and worn out in all my Life. However, I lay down and ſlept before my People came up, expecting Nothing elſe but to ſpend the whole Night alone and without Fire.

Friday, *Sept.* 5. Was exceeding weak, ſo that I could ſcarcely ride; it ſeem'd ſometimes as if I muſt fall off from my Horſe, and lie in the open Woods: However, got to *Shaumoking*, towards Night: Felt ſomething of a Spirit of Thankfulneſs, that God had ſo far return'd me: Was refreſh'd, to ſee one of my Chriſtians, whom I left here in my late Excurſion.

Saturday, *Sept.* 6. Spent the Day in a very weak State; Coughing and ſpitting Blood, and having little Appetite to any Food I had with me: Was able to do very little, except diſcourſe a while of divine Things to my own People, and to ſome few I met with. Had, by this Time, very little Life or

Heart

Heart to ſpeak for God, thro' Feebleneſs of Body, and Flatneſs of Spirits. Was ſcarcely ever more aſhamed and confounded in my ſelf, than now. I was ſenſible, that there were Numbers of God's People, who knew I was then out upon a Deſign (or at leaſt the Pretence) of doing ſomething for God, and in his Cauſe, among the poor *Indians*; and they were ready to ſuppoſe, that I was *fervent in Spirit*: But Oh, the heartleſs Frame of Mind that I felt, fill'd me with Confuſion! Oh (methought) if God's People knew me, as God knows, they would not think ſo highly of my Zeal and Reſolution for God, as perhaps now they do! I could not but deſire they ſhould ſee how heartleſs and irreſolute I was, that they might be undeceived, and *not think of me above what they ought to think.* And yet I thought, if they ſaw the utmoſt of my Flatneſs and Unfaithfulneſs, the Smallneſs of my Courage and Reſolution for God, they would be ready to ſhut me out of their Doors, as unworthy of the Company or Friendſhip of Chriſtians.

Lord's-Day, *Sept.* 7. Was much in the ſame weak State of Body, and afflicted Frame of Mind, as in the preceeding Day: My Soul was grieved, and mourn'd, that I could do nothing for God. Read and expounded ſome Part of God's Word to my own dear Family, and ſpent ſome Time in Prayer with them; diſcourſed alſo a little to the *Pagans*: But ſpent the Sabbath with little Comfort.

Monday, *Sept.* 8. Spent the Forenon among the *Indians*; in the Afternoon, left *Shaumoking*, and returned down the River, a few Miles. Had propoſed to have tarried a conſiderable Time longer among the *Indians* upon *Suſquahannah*, but was hindred from purſuing my Purpoſe by the Sickneſs that prevailed there, the weakly Circumſtances of my own People that were with me, & eſpecially my own extraordinary Weakneſs, having been exerciſed with great nocturnal Sweats, and a coughing up of Blood, in almoſt the whole of the Journey; and was a great Part of the Time ſo feeble and faint, that it ſeem'd as tho' I never ſhould be able to reach home; and at the ſame Time very deſtitute of the Comforts & even Neceſſaries of Life; at leaſt, what was neceſſary for one in ſo weak a State. In this Journey I ſometimes was enabled to ſpeak the Word of God with ſome Power, and divine Truths made ſome Impreſſions on divers that heard me; ſo that ſeveral, both Men and Women, old and young, ſeem'd to *cleave to us*, and be well diſpoſed towards *Chriſtianity*; but *others mocked* and flouted, which damp'd thoſe who before ſeem'd friendly, at leaſt ſome of

of them: Yet God, at Times, was evidently preſent, aſſiſting me, my Interpreter, and other dear Friends who were with me: God gave, ſometimes, a good Degree of Freedom in Prayer for the ingathering of Souls there; and I could not but entertain a ſtrong Hope, that the Journey ſhould not be wholly fruitleſs. Whether the Iſſue of it would be the ſetting up Chriſt's Kingdom *there*, or only the drawing of ſome few Perſons down to my Congregation in *New-Jerſey*; or whether they were now only preparing for ſome further Attempts, that might be made among them, I did not determine: But I was perſwaded, the Journey would not be loſt. Bleſſed be God, that I had any Encouragement and Hope.

Tueſday, *Sept.* 9. Rode down the River, near 30 Miles. Was extreme weak, much fatigued, and wet with a Thunder-Storm. Diſcourſed with ſome Warmth and Cloſeneſs to ſome poor ignorant Souls, on the *Life* and *Power* of *Religion*; what were and what were not the *Evidences* of it. They ſeem'd much aſtoniſh'd, when they ſaw my *Indians* aſk a Bleſſing and give Thanks at Dinner; coneluding *that* a very high Evidence of Grace in them: But were aſtoniſhed, when I inſiſted that neither that, nor yet ſecret Prayer, was any ſure Evidence of Grace. Oh the Ignorance of the World! How are ſome empty outward *Forms*, that may all be intirely *ſelfiſh*, miſtaken for true Religion, infallible Evidences of it! The Lord pity a deluded World.

Wedneſday, *Sept.* 10. Rode near twenty Miles homeward. Was much ſolicited to preach, but was utterly unable, thro' bodily Weakneſs. Was extremely overdone with the Heat and Showers this Day, and coughed up conſiderable Blood.

Thurſday, *Sept.* 11. Rode homeward; but was very weak, and ſometimes ſcarce able to ride. Had a very importunate Invitation to preach at a Meeting-Houſe I came by, the People being then gathering; but could not, by Reaſon of Weakneſs. Was reſigned and compoſed under my Weakneſs; but was much exerciſed with Concern for my Companions in Travel, whom I had left with much Regret, ſome lame, and ſome ſick.

Friday, *Sept.* 12. Rode about fifty Miles; and came juſt at Night to a Chriſtian Friend's Houſe, about 25 Miles Weſtward from *Philadelphia*. Was courteouſly received, and kindly entertain'd, and found my ſelf much refreſh'd in the midſt of my Weakneſs and Fatigues.

Saturday,

Saturday, *Sept.* 13. Was ſtill agreably entertain'd with Chriſtian Friendſhip, and all Things neceſſary for my weak Circumſtances; In the Afternoon, heard Mr. *Treat* preach; and was refreſh'd in Converſation with him, in the Evening.

Lord's-Day, *Sept.* 14. At the Deſire of Mr. *Treat* and the People, I preach'd both Parts of the Day (but ſhort) from *Luk.* xiv. 23. God gave me ſome Freedom and Warmth in my Diſcourſe; and I truſt, helped me in ſome Meaſure to labour *in ſingleneſs of Heart.* Was much tired in the Evening, but was comforted with the moſt tender Treatment I ever met with in my Life. My Mind, thro' the whole of this Day, was exceeding calm; and I could aſk for nothing in Prayer, with any Encouragement of Soul, but that *the Will of God might be done.*

Monday, *Sept.* 15. Spent the whole Day, in Concert with Mr. *Treat*, in Endeavours to compoſe a Difference, ſubſiſting between certain Perſons in the Congregation where we now were: There ſeem'd to be a Bleſſing on our Endeavours. In the Evening, baptized a Child: Was in a calm compoſed Frame, and enjoyed (I truſt) a ſpiritual Senſe of divine Things, while adminiſtring the Ordinance. Afterwards, ſpent the Time in religious Converſation, 'till late in the Night. This was indeed a pleaſant agreable Evening.

Tueſday, *Sept.* 16. Continued ſtill at my Friend's Houſe, about 25 Miles Weſtward of *Philadelphia*. Was very weak, unable to perform any Buſineſs, and ſcarcely able to ſit up.

Wedneſday, *Sept.* 17. Rode into *Philadelphia*. Still very weak, and my Cough and ſpitting of Blood continued. Enjoyed ſome agreable Converſation with Friends, but wanted more Spirituality.

Thurſday, *Sept.* 18. Went from *Philadelphia* to Mr. *Treat's*: Was agreably entertained on the Road; and was in a ſweet compoſed Frame, in the Evening.

Friday, *Sept.* 19. Rode from Mr. *Treat*'s to Mr. *Stockton*'s at *Prince-Town*: Was extream weak, but kindly received and entertain'd. Spent the Evening with ſome Degree of Satisfaction.

Saturday, *Sept.* 20. Arrived among my own People, juſt at Night: Found 'em praying together: Went in, and gave them ſome Account of God's Dealings with me and my Companions in the Journey; which ſeem'd affecting to them. I then pray'd with them, and thought the divine Preſence was amongſt us; divers were melted into Tears, and ſeem'd to have a Senſe of Divine

divine Things. Being very weak, I was obliged ſoon to repair to my Lodgings, and felt much worn out, in the Evening. Thus God has carried me thro' the Fatigues and Perils of another Journey to *Suſquahannah*, and returned me again in Safety, tho' under a great Degree of bodily Indiſpoſition. Oh that my Soul were truly thankful for renewed Inſtances of Mercy! Many Hardſhips and Diſtreſſes I endured in this Journey: But the Lord ſupported me under them all.

PART VIII.

After his Return from his laſt Journey to Suſquahannah, *until his* Death.

[*N. B.* HITHERTO Mr. *Brainerd* had kept a conſtant *Diary*, giving an Account of what paſs'd from Day to Day, with very little Interruption: But henceforward his Diary is very much interrupted by his Illneſs; under which he was often brought ſo low, as either not to be capable of writing, or not well able to bear the Burden of a Care ſo conſtant, as was requiſite, to recollect, every Evening, what had paſſed in the Day, and digeſt it, and ſet down an orderly Account of it in Writing. However, his *Diary* was not wholly neglected; but he took Care, from Time to Time, to take ſome Notice in it of the moſt material Things concerning himſelf and the State of his Mind, even till within a few Days of his Death; as the Reader will ſee afterwards. *]

Lord's-Day,

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* Mr. *Shepard*, in his *Select Caſes reſolved*, under the firſt *Caſe* ſays as follows. "I have lately known one very able, "wiſe, and godly, put upon the Rack, by him that envyingGod'sPeople's Peace, knows how to change himſelf into an *Angel of Light*: For it being his uſualCourſe "in the Time of his Health to make a *Diary* of his hourly "Life, and finding much Benefit by it, he was in Con-

Lord's-Day, *Sept.* 21. 1746. I was so weak I could not preach, nor pretend to ride over to my People in the Forenoon. In the Afternoon, rode out; sat in my Chair, and discoursed to my People from *Rom.* xiv. 7,8. I was strengthen'd and helped in my Discourse: And there appear'd something agreable in the Assembly. I returned to my Lodgings extremely tired; but thankful, that I had been enabled to speak a Word to my poor People I had been so long absent from. Was able to sleep very little this Night, thro' Weariness and Pain. Oh, how blessed should I be, if the little I do were all done with right Views! Oh that *whether I live*, I might *live to the Lord*, &c.

Saturday, *Sept.* 27. Spent this Day, as well as the whole Week past, under a great Degree of bodily Weakness, exercised with a violent Cough, and a considerable Fever; had no Appetite to any Kind of Food; and frequently brought up what I eat, as soon as it was down; and oftentimes had little Rest in my Bed, by Reason of Pains in my Breast and Back: Was able, however, to ride over to my People, about two Miles, every Day, and take some Care of those who were then at Work upon a small House for me to reside in amongst the *Indians*. * I was sometimes scarce able to walk, and never able to sit up the whole Day, thro' the Week. Was calm and composed, and but little exercised with melancholy Damps, as in former Seasons of weakness: Whether I should ever recover, or no, seem'd very doubtful; but this was many times a Comfort to me, that *Life* and *Death* did not depend upon *my* Choice, I was pleased, to think, that he who is infinitely wise, had the

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" science press'd, by the Power and Delusion of *Satan*,
" to make and take the same daily Survey of his Life in
" the Time of his *Sickness*: By Means of which he spent
" his enfeebled Spirits, cast on Fuel to fire his Sickness.
" Had not a Friend of his convinced him of his erroneous
" Conscience misleading him at that Time, he had murder'd
" his Body, out of Conscience to save his Soul and to preserve
" his Grace. And do you think *these* were the Motions of
" God's Spirit, which like those *Locusts*, *Rev.* ix. 9, 10. Had
" Faces like *Men*, but had Tails like *Scorpions*, and Stings
" in their Tails?"

* This was the *fourth* House he built for his Residence among the *Indians*. Besides that at *Kaunaumeek*, and that at the Forks of *Delaware*, and another at *Crosweeksung*, he built one now at *Cranberry*. Determination

Determination of this Matter; and that I had no Trouble, to consider and weigh Things upon all Sides, in order to make the Choice, whether I would live or die. Thus my Time was consumed; I had little Strength to pray, none to write or read, and scarce any to meditate: But thro' divine Goodness, I could with great Composure look *Death* in the Face, and frequently with sensible Joy. Oh, how blessed it is, to be *habitually prepared* for Death! The Lord grant, that I may be *actually ready also*.

Lord's-Day, *Sept.* 28. Rode to my People; and tho' under much Weakness, attempted to preach, from 2 *Cor.* xiii. 5. Discoursed about half an Hour; at which Season divine Power seem'd to attend the Word: But being extreme weak, I was obliged to desist; and after a Turn of Faintness, with much Difficulty, rode to my Lodgings; where betaking my self to my Bed, I lay in a burning Fever, and almost delirious, for several Hours; 'till towards Morning, my Fever went off with a violent Sweat. I have often been feverish, and unable to rest quietly after Preaching; but this was the most severe distressing Turn, that ever Preaching brought upon me. Yet I felt perfectly at Rest in my own Mind, because I had made my utmost Attempts to speak for God, and knew I could do no more.

Tuesday, *Sept.* 30. Yesterday, and to Day, was in the same weak State, or rather weaker than in Days past; was scarce able to sit up half the Day. Was in a composed Frame of Mind, remarkably free from Dejection and melancholy Damps; as God has been pleased, in great Measure, to deliver me from these unhappy Glooms, in the general Course of my present weakness hitherto, and also from a peevish froward Spirit: And Oh, how great a Mercy is this! Oh that I might always be perfectly quiet in Seasons of greatest Weakness, altho' Nature should sink and fail. Oh that I may always be able with utmost Sincerity to say, LORD, *not my Will, but thine be done!* This, thro' Grace, I can say at present, with Regard to Life or Death: *The Lord do with me as seems good in his Sight*; that whether I live or die, I may *glorify him*, who is *worthy to receive Blessing, and Honour, and Dominion forever. Amen.*

Saturday, *Octob.* 4. Spent the former Part of this Week under a great Degree of Infirmity and Disorder, as I had done several Weeks before: Was able however to ride a little every Day, altho' unable to sit up half the Day, 'till Thursday. Took some Care daily of some Persons at work upon my House.

On Friday, after Noon, found my self wonderfully revived and ſtrengthen'd; and having ſome Time before given Notice to my People, and thoſe of 'em at the Forks of *Delaware* in particular, that I deſigned with Leave of Providence to adminiſter the Sacrament of the Lord's Supper upon the firſt Sabbath in *October*, the Sabbath now approaching, on Friday-Afternoon I preach'd, preparatory to the Sacrament, from 2 *Cor.* xiii. 5. Finiſhing what I had propoſed to offer upon the Subject the Sabbath before. The Sermon was bleſs'd of God to the ſtirring up religious Affection, and a Spirit of Devotion, in the People of God; and to the greatly affecting one who had *backſlidden* from God, which cauſed him to judge and condemn himſelf. I was ſurprizingly ſtrengthned in my Work, while I was ſpeaking: But was obliged immediately after to repair to Bed, being now removed into my own Houſe among the *Indians*; which gave me ſuch ſpeedy Relief and Refreſhment, as I could not well have liv'd without. Spent ſome Time on Friday-Night in converſing with my People about divine Things, as I lay upon my Bed; and found my Soul refreſh'd, tho' my Body was weak. This being Saturday, I diſcourſed particularly with divers of the Communicants; and this Afternoon preach'd from *Zech.* xii. 10. There ſeem'd to be a tender Melting, and hearty mourning for Sin, in Numbers in the Congregation. My Soul was in a comfortable Frame, and I enjoy'd Freedom and Aſſiſtance in publick Service: Was my ſelf, as well as moſt of the Congregation, much affected with the humble Confeſſion, and apparent Broken-heartedneſs of the forementioned *Backſlider*; and could not but rejoyce, that God had given him ſuch a Senſe of his Sin and Unworthineſs. Was extremely tired in the Evening; but lay on my Bed, and diſcourſed to my People.

Lord's-Day, *Octob.* 5. Was ſtill very weak; and in the Morning, conſiderably afraid I ſhould not be able to go thro' the Work of the Day; having much to do, both in private and publick. Diſcourſed before the Adminiſtration of the Sacrament, from *Joh.* i. 29. *Behold the Lamb of God, that taketh away the ſin of the World.* Where I conſidered, I. In what Reſpects Chriſt is called the *Lamb of God*; and obſerved that he is ſo called, (1) From the *Purity* and *Innocency* of his Nature. (2) From his *Meekneſs* and *Patience* under Sufferings. (3) From his being that *Atonement*, which was pointed out in the *Sacrifice* of Lambs, and in particular by the *paſchal* Lamb. II. Conſidered how and in what Senſe he *takes away the Sin of the World*: And

And obſerved, that the Means and Manner, in and by which he takes away the Sins of Men, was his *giving himſelf for them*, doing and ſuffering in their Room and Stead, *&c.* And he is ſaid to take away the Sin of *the World*, not becauſe *all* the World ſhall *actually* be redeemed from Sin by him, but becauſe, (1) He has done and ſuffered *ſufficient* to anſwer for the Sins of the World, and ſo to redeem all Mankind; (2) He *actually* does take away the Sins of the *elect* World. And III. Conſidered how we are to *behold* him, in order to have our Sins taken away. (1) Not with our *bodily* Eyes: Nor (2) By *imagining* him on the Croſs, *&c.* But by a *ſpiritual* View of his Glory and Goodneſs, engaging the Soul to *rely* on him, *&c.*----- The divine Preſence attended this Diſcourſe; and the Aſſembly was conſiderably melted with divine Truths. After Sermon baptized two Perſons. Then adminiſtred the Lord's Supper to near 40 Communicants, of the *Indians*, beſides divers dear Chriſtians of the white People. It ſeem'd to be a Seaſon of divine Power and Grace; and Numbers ſeem'd to rejoyce in God. Oh, the ſweet Union and Harmony then appearing among the religious People! My Soul was refreſh'd, and my religious Friends, of the white People, with me. After the Sacrament, could ſcarcely get home, tho' it was not more than 20 Rods; but was ſupported and led by my Friends, and laid on my Bed; where I lay in Pain 'till ſome Time in the Evening; and then was able to ſit up and diſcourſe with Friends. Oh, how was this Day ſpent in Prayers and Praiſes among my dear People! One might hear them, all the Morning, before publick Worſhip, and in the Evening, 'till near Midnight, praying and ſinging Praiſes to God, in one or other of their Houſes. My Soul was refreſh'd, tho' my Body was weak.

[This Week, he went (in a very low State) in two Days, to *Eliſabeth-Town*, to attend the Meeting of the *Synod* there: But was diſappointed by it's Removal to *New-York*. He continued in a very compoſed comfortable Frame of Mind.]

Saturday, *Octob.* 11. Towards Night was Seized with an Ague, which was followed with a hard Fever, and conſiderable Pain: Was treated with great Kindneſs, and was aſhamed to ſee ſo much Concern about ſo unworthy a Creature, as I knew my ſelf to be. Was in a comfortable Frame of Mind, wholly ſubmiſſive, with Regard to *Life* or *Death*. It was indeed a peculiar Satisfaction to me, to think, that it was not *my* Concern

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or Buſineſs to determine whether I ſhould live or die. I likewiſe felt peculiarly ſatisfied, while under this uncommon Degree of Diſorder; being now fully convinced of my being really weak, and unable to perform my Work; whereas at other Times my Mind was perplex'd with Fears, that I was a Miſimprover of Time, by conceiting I was ſick, when I was not in Reality ſo. Oh, how precious is Time! And how guilty it makes me feel, when I think I have trifled away and miſimproved it, or neglected to fill up each Part of it with Duty, to the utmoſt of my Ability and Capacity!

Lord's-Day, *Octob.* 12. Was ſcarce able to ſit up, in the Forenoon: In the Afternoon, attended publick Worſhip, and was in a compoſed and comfortable Frame.

Lord's-Day, *Octob.* 19. Was ſcarcely able to do any Thing at all in the Week paſt, except that on Thurſday I rode out about four Miles; at which Time I took Cold. As I was able to do little or nothing, ſo I enjoyed not much Spirituality, or lively religious Affection; tho' at ſome Times I longed much to be more fruitful and full of heavenly Affection; and was grieved to ſee the Hours ſlide away, while I could do nothing for God.——— Was able, this Day, to attend publick Worſhip. Was compoſed and comfortable, willing either to die or live; but found it hard to be reconciled to the Tho'ts of living *Uſeleſs*. Oh that I might never live to be a Burden to God's Creation; but that I might be allowed to repair *Home*, when my *ſojourning* Work is done.

[This Week, he went back to his *Indians* at *Cranberry*, to take ſome Care of their ſpiritual and temporal Concerns: And was much ſpent with riding; tho' he rode but a little Way in a Day.]

Thurſday, *Octob.* 23. Went to my own Houſe, and ſet Things in Order. Was very weak, and ſomewhat melancholy: Laboured to do ſomething, but had no Strength; and was forced to lie down on my Bed, very ſolitary.

Friday, *Octob.* 24. Spent the Day in overſeeing and directing my People, about mending their Fence, and ſecuring their Wheat. Found, that all their Concerns of a ſecular Nature depended upon me.——— Was ſomewhat refreſh'd in the Evening, having been able to do ſomething valuable in the Day-Time. Oh, how it pains me, to ſee Time paſs away, when I can do nothing to any Purpoſe!

Saturday,

Saturday, *Octob.* 25. Viſited ſome of my People; ſpent ſome Time in writing, and felt much better in Body, than uſual: When it was near Night, I felt ſo well, that I had Tho'ts of expounding: But in the Evening was much diſordered again, and ſpent the Night in Coughing, and ſpitting of Blood.

Lord's-Day, *Octob.* 26. In the Morning, was exceeding weak: Spent the Day, 'till near Night, in Pain to ſee my poor People, wandring *as Sheep not having a Shepherd*, waiting and hoping to ſee me able to preach to them before Night: It could not but diſtreſs me, to ſee 'em in this Caſe, and to find my ſelf unable to attempt any Thing for their ſpiritual Benefit. But towards Night, finding my ſelf a little better, I call'd them together to my Houſe, and ſat down and read and expounded *Matth.* v. 1,——16. This Diſcourſe, tho' delivered in much Weakneſs, was attended with Power to many of the Hearers; eſpecially what was ſpoken upon the laſt of thoſe Verſes; where I inſiſted on the infinite Wrong done to Religion, by having our *Light* become *Darkneſs*, inſtead of *ſhining before Men*. As many in the Congregation were now deeply affected with a Senſe of their Deficiency, in Regard of a ſpiritual Converſation, that might recommend Religion to others, and as a Spirit of Concern and Watchfulneſs ſeem'd to be excited in them; ſo there was one, in particular, that had fallen into the Sin of Drunkenneſs, ſome Time before, who was now deeply convinced of his Sin, and the great Diſhonour done to Religion by his Miſconduct, and diſcovered a great Degree of Grief and Concern on that Account. My Soul was refreſh'd, to ſee this. And tho' I had no Strength to ſpeak ſo much as I would have done, but was obliged to lie down on the Bed: Yet I rejoyced to ſee ſuch an humble Melting in the Congregation; and that divine Truths, tho' faintly delivered, were attended with ſo much Efficacy upon the Auditory.

Monday, *Octob.* 27. Spent the Day in overſeeing and directing the *Indians*, about mending the Fence round their Wheat: Was able to walk with them, and contrive their Buſineſs, all the Forenoon. In the Afternoon, was viſited by two dear Friends, and ſpent ſome Time in Converſation with them; towards Night, was able to walk out, and take Care of the *Indians* again. In the Evening, enjoyed a very peaceful Frame.

Tueſday, *Octob.* 28. Rode to *Prince-Town*, in a very weak State: Had ſuch a violent Fever, by the Way, that I was forced to alight at a Friend's Houſe; and lie down for ſome Time. Near Night, was viſited by Mr. *Treat*, Mr. *Beaty*, and his Wife, and

and another Friend: My Spirits were refreſh'd, to ſee them; but I was ſurprized, and even aſhamed, that they had taken ſo much Pains as to ride 30 or 40 Miles to ſee me! Was able to ſit up moſt of the Evening; and ſpent the Time in a very comfortable Manner with my Friends.

Wedneſday, *Octob.* 29. Rode about 10 Miles, with my Friends that came Yeſterday to ſee me; and then parted with them, all but one, who ſtay'd on Purpoſe to keep me Company, and cheer my Spirits. Was extreme weak, and very feveriſh, eſpecially towards Night; but enjoyed Comfort and Satisfaction.

Thurſday, *Octob.* 30. Rode 3 or 4 Miles, to viſit Mr. *Wales*: Spent ſome Time, in an agreable Manner, in Converſation; and tho' extreme weak, enjoyed a comfortable compoſed Frame of Mind.

Friday, *Octob.* 31. Spent the Day among Friends, in a comfortable Frame of Mind, tho' exceeding weak, and under a conſiderable Fever.

Saturday, *November* 1. Took Leave of Friends, after having ſpent the Forenoon with them, and returned Home to my own Houſe. Was much diſordered in the Evening, and oppreſs'd with my Cough; which has now been conſtant for a long Time, with a hard Pain in my Breaſt, and Fever.

Lord's-Day, *Nov.* 2. Was unable to preach, and ſcarcely able to ſit up, the whole Day. Was grieved, and almoſt ſunk, to ſee my poor People deſtitute of the Means of Grace; eſpecially conſidering they could not read, and ſo were under great Diſadvantages for ſpending the Sabbath comfortably. Oh, methought, I could be contented to be ſick, if my poor Flock had a faithful Paſtor to feed them with ſpiritual Knowledge! A View of their Want of this was more afflictive to me, than all my bodily Illneſs.

Monday, *Nov.* 3. Being now in ſo weak and low a State, that I was utterly uncapable of performing my Work, and having little Hope of Recovery, unleſs by much Riding, I thought it my Duty to take a lengthy Journey into *New-England*, and to divert my ſelf among my Friends, whom I had not now ſeen for a long Time. And accordingly took leave of my Congregation this Day.——— Before I left my People, I viſited them all in their reſpective Houſes, and diſcourſed to each one, as I thought moſt proper and ſuitable for their Circumſtances, and found great Freedom and Aſſiſtance in ſo doing: I ſcarcely left one Houſe but ſome were in Tears; and many were not only affected with

with my being about to *leave* them, but with the ſolemn *Addreſſes* I made them upon divine Things; for I was helped to be *fervent in Spirit*, while I diſcourſed to them. When I had thus gone through my Congregation (which took me moſt of the Day) and had taken leave of them, and of the School, I left Home, and rode about two Miles, to the Houſe where I lived in the Summer paſt, and there lodg'd. Was refreſh'd, this Evening, in that I had left my Congregation ſo well diſpoſed and affected, and that I had been ſo much aſſiſted in making my Farewel-Addreſſes to them.

Tueſday, *Nov.* 4. Rode to *Woodbridge*, and lodg'd with Mr. *Pierſon*; continuing ſtill in a very weak State.

Wedneſday, *Nov.* 5. Rode to *Eliſabeth-Town*; intending, as ſoon as poſſible, to proſecute my Journey into *New-England*. But was, in an Hour or two after my Arrival, taken much worſe.

After this, for near a Week, was confined to my Chamber, and moſt of the Time to my Bed: And then ſo far revived as to be able to walk about the Houſe; but was ſtill confined within Doors.

In the Beginning of this extraordinary Turn of Diſorder, after my coming to *Eliſabeth-Town*, I was enabled thro' Mercy to maintain a calm compoſed and patient Spirit, as I had been before from the Beginning of my Weakneſs. After I had been in *Eliſabeth-Town* about a Fortnight, and had ſo far recovered that I was able to walk about Houſe, upon a Day of Thankſgiving kept in this Place, I was enabled to recall and recount over the Mercies of God, in ſuch a Manner as greatly affected me, and fill'd me (I think) with Thankfulneſs and Praiſe to God: Eſpecially my Soul prais'd him for his Work of Grace among the *Indians*, and the Enlargement of his dear Kingdom: My Soul bleſs'd God for what he is in himſelf, and adored him, that he ever would diſplay himſelf to Creatures: I rejoyced, that he was God, and longed that all ſhould know it, and feel it, and rejoyce in it. *Lord, glorify thy ſelf*, was the Deſire and Cry of my Soul. Oh that *all People* might love and praiſe the bleſſed God: That he might have all poſſible Honour and Glory from the intelligent World. *

After this comfortable Thankſgiving-Seaſon, I frequently enjoyed Freedom and Enlargement and Engagedneſs of Soul in

* About this Time he wrote the 7th *Letter*, publiſhed at the End of this Account of his Life.

Prayer, and was enabled to intercede with God for my dear Congregation, very often for every Family, and every Perſon, in particular; and it was often a great Comfort to me, that I could pray heartily to God for thoſe, to whom I could not ſpeak, and whom I was not allowed to ſee. But at other Times, my Spirits were ſo flat and low, and my bodily Vigour ſo much waſted, that I had ſcarce any Affections at all.

In *December*, I had revived ſo far as to be able to walk abroad, and viſit Friends, and ſeem'd to be on the gaining Hand with Regard to my Health, in the main, until Lord's-Day *Decemb.* 21. At which Time I went to the publick Worſhip; and it being Sacrament-Day, I laboured much, at the Lord's-Table, to bring forth a certain Corruption, and have it *ſlain*, as being an *Enemy* to God and my own Soul; and could not but hope, that I had gain'd ſome Strength againſt this, as well as other Corruptions; and felt ſome Brokenneſs of Heart for my Sin.

After this, having perhaps taken ſome Cold, I began to decline as to bodily Health; and continued to do ſo, 'till the latter End of *January*, 1746,7. And having a violent Cough, a conſiderable Fever, and aſthmatick Diſorder, and no Appetite for any Manner of Food, nor any Power of Digeſtion, I was reduced to ſo low a State, that my Friends (I believe) generally deſpaired of my Life; and ſome of them, for ſome Time together, thought I could ſcarce live a Day to an End. In this Time, I could think of nothing with any Application of Mind, and ſeemed to be in a great Meaſure void of all Affection, and was exerciſed with great Temptations; but yet was not, ordinarily, afraid of Death.

On Lord's-Day, *Feb.* 1. Tho' in a very weak and low State, I enjoyed a conſiderable deal of Comfort and Sweetneſs in divine Things; and was enabled to plead and uſe Arguments with God in Prayer, I think, with a Child-like Spirit. That Paſſage of Scripture occur'd to my Mind, and gave me great Aſſiſtance, *If ye, being Evil, know how to give good Gifts to your Children, how much more will your heavenly Father give the holy Spirit to them that aſk him?* This Text I was help'd to plead, and inſiſt upon; and ſaw the divine Faithfulneſs engaged for dealing with me better than any earthly Parent can do with his Child. This Seaſon ſo refreſh'd my Soul, that my Body ſeem'd alſo to be a Gainer by it. And from this Time, I began gradually to amend. And as I recovered ſome Strength, Vigour and Spirit, I found at Times ſome Freedom and Life in the Exerciſes of Devotion, and ſome Longings after Spirituality and a Life of Uſefulneſs to

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the Intereſts of the great Redeemer: Altho' at other Times, I was awfully barren and lifeleſs, and out of Frame for the Things of God; ſo that I was ready often to cry out, *Oh that it were with me as in Months paſt!* Oh that God had taken me away in the midſt of my Uſefulneſs, with a ſudden ſtroke, that I might not have been under a neceſſity of trifling away Time in Diverſions! Oh that I had never lived to ſpend ſo much precious Time, in ſo poor a Manner, and to ſo little Purpoſe! Thus I often reflected, was grieved, aſhamed and even confounded, ſunk and diſcouraged.

On Tueſday, *Feb.* 24. I was able to ride as far as *Newark*, (having been confined within *Eliſabeth-Town* almoſt four Months) and the next Day returned to *Eliſabeth-Town*. My Spirits were ſomewhat refreſh'd with the Ride, tho' my Body was weary.

On Saturday, *Feb.* 28. Was viſited by an *Indian* of my own Congregation; who brought me Letters, and good News of the ſober and good Behaviour of my People, in general: This refreſh'd my Soul; I could not but ſoon retire, and bleſs God for his Goodneſs; and found, I truſt, a truly thankful Frame of Spirit, that God ſeem'd to be building up that Congregation for himſelf.

On Wedneſday, *March* 4. I met with Reproof from a Friend, which, altho' I thought I did not deſerve it from him, yet was (I truſt) bleſs'd of God to make me more tenderly afraid of Sin, more jealous over my ſelf, and more concerned to keep both Heart and Life pure and unblameable: It likewiſe cauſed me to reflect on my paſt Deadneſs, and want of Spirituality, and to abhor my ſelf, and look on my ſelf moſt unworthy. This Frame of Mind continued the next Day; and for ſeveral Days after, I grieved, to think, that in my neceſſary Diverſions I had not maintain'd more Seriouſneſs, Solemnity, heavenly Affection and Converſation. And thus my Spirits were often depreſs'd and ſunk, and yet, I truſt, that Reproof was made to be beneficial to me.

Wedneſday, *March* 11. Being kept in *Eliſabeth-Town* as a Day of Faſting and Prayer, I was able to attend publick Worſhip; which was the firſt Time I was able ſo to do after *Dec.* 21. Oh, how much Weakneſs and Diſtreſs did God carry me thro' in this Space of Time! But *having obtain'd Help from him, I* yet live: Oh that I could live more to his Glory.

Lord's-Day, *March* 15. Was able again to attend the publick Worſhip, and felt ſome earneſt Deſires of being re-

ſtored to the Miniſterial Work: Felt, I think, ſome Spirit and Life, to ſpeak for God.

Wedneſday, *March* 18. Rode out with a Deſign to viſit my People: And the next Day arrived among them: Was under great Dejection in my Journey.

On Friday-Morning, I roſe early, walk'd about among my People, and inquired into their State and Concerns; and found an additional Weight and Burden on my Spirits, upon hearing ſome Things diſagreeable. I endeavour'd to go to God with my Diſtreſſes, and made ſome kind of lamentable Complaint; and in a broken Manner ſpread my Difficulties before God; but notwithſtanding, my Mind continued very gloomy. About ten o'Clock, I call'd my People together, and after having explain'd and ſung a Pſalm, I pray'd with them: There was a conſiderable deal of Affection among them; I doubt not, in ſome Inſtances, that which was more than meerly natural.

[This was the *laſt Interview*, that he ever had with his People. About 11 o'Clock the ſame Day, he left 'em; and the next Day, came to *Eliſabeth-Town*; his Melancholy remaining ſtill: And he continued for a conſiderable Time under a great Degree of Dejection thro' vapoury Diſorders.]

Saturday, *March* 28. Was taken this Morning with violent griping Pains. Theſe Pains were extreme, and conſtant, for ſeveral Hours; ſo that it ſeem'd impoſſible for me, without a Miracle, to live 24 Hours in ſuch Diſtreſs. I lay confined to my Bed, the whole Day, and in diſtreſſing Pain, all the former Part of it: But it pleaſed God to bleſs Means for the abatement of my Diſtreſs. Was exceedingly weaken'd by this Pain, and continued ſo for ſeveral Days following; being exerciſed with a Fever, Cough, and nocturnal Sweats. In this diſtreſſed Caſe, ſo long as my Head was free of vapoury Confuſions, *Death* appeared agreeable to me; I look'd on it as the End of Toils, and an Entrance into a Place *where the weary are at reſt*; and, I think, I had ſome Reliſh of the Entertainments of the heavenly State; ſo that by theſe I was allured and drawn, as well as driven by the Fatigues of Life. Oh, how happy it is, to be drawn by Deſires of a State of perfect Holineſs!

Saturday, *April* 4. Was ſunk and dejected, very reſtleſs and uneaſy, by Reaſon of the Miſimprovement of Time; and yet knew not what to do: I longed to ſpend Time in Faſting and Prayer, that I might be delivered from Indolence and Coldneſs

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in the Things of God; but alas, I had not bodily Strength for these Exercises! Oh, how blessed a Thing is it, to enjoy Peace of Conscience! But how dreadful is a Want of inward Peace and Composure of Soul! 'Tis impossible, I find, to enjoy this Happiness without *redeeming Time*, and maintaining a spiritual Frame of Mind.

Lord's-Day, *April* 5. It grieved me, to find my self so inconceivably barren. My Soul thirsted for Grace: But alas, how far was I from obtaining what I saw so exceeding excellent! I was ready to despair of ever being a holy Creature; and yet my Soul was desirous of *following hard after* GOD; but never did I see my self so far from *having apprehended, or being already perfect*, as at this Time. The Lord's Supper being this Day administred, I attended the Ordinance: And tho' I saw in my self a dreadful Emptiness, and want of Grace, and saw my self as it were at an infinite Distance from that Purity, which is becoming the Gospel; yet in the Season of Communion, especially in the Time of the Distribution of the Bread, I enjoyed some Warmth of Affection, and felt a tender *Love to the Brethren*; and, I think, to the glorious Redeemer, the *First-born* among them. I endeavoured then to *bring forth* mine and *his Enemies, and slay them before him*; and found great Freedom in begging Deliverance from this spiritual Death, as well as in asking divine Favours for my Friends, and Congregation, and the Church of Christ in general.

Tuesday, *April* 7. In the Afternoon, rode to *Newark*, in order to marry the Rev. Mr. *Dickinson* †; and in the Evening, performed that Work. Afterwards, rode home to *Elisabeth-Town*, in a pleasant Frame, full of Composure and Sweetness.

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† The late learned and very excellent Mr. JONATHAN DICKINSON, Pastor of a Church in *Elisabeth-Town*, President of the College of *New-Jersey*, and one of the Correspondents of the honourable Society in *Scotland* for propagating Christian Knowledge: Who had a great Esteem for Mr. *Brainerd*, and had kindly entertain'd him in his House during his Sickness in the Winter past; and who, after a short Illness, died in the next ensuing *October*, two Days after Mr. *Brainerd*.

Thursday,

Thurſday, *April* 9. Attended the Ordination of Mr. *Tucker** and afterwards the Examination of Mr. *Smith*: Was in a comfortable Frame of Mind this Day, and felt my Heart, I think, ſometimes in a ſpiritual Frame.

Friday, *April* 10. Spent the Forenoon in *Preſbyterial* Buſineſs: In the Afternoon, rode to *Eliſabeth-Town*; found my Brother *John* there; ‡ Spent ſome Time in Converſation with him; but was extreme weak and out-done, my Spirits conſiderably ſunk, and my Mind dejected.

Monday, *April* 13. Aſſiſted in examining my *Brother*. In the Evening, was in a ſolemn devout Frame; but was much overdone and oppreſs'd with a violent Head-ach.

Tueſday, *April* 14. Was able to do little or nothing: Spent ſome Time with Mr. *Byram* and other Friends. This Day my *Brother* went to my People.

Wedneſday, *April* 15. Found ſome Freedom at the Throne of Grace, ſeveral Times this Day. In the Afternoon, was very weak, and ſpent the Time to very little Purpoſe; and yet in the Evening, had (I thought) ſome religious Warmth and ſpiritual Deſires in Prayer: My Soul ſeem'd to go forth after God, and take Complacence in his divine Perfections. But alas, afterwards awfully let down my Watch, and grew careleſs and ſecure.

Thurſday, *April* 16. Was in bitter Anguiſh of Soul, in the Morning, ſuch as I have ſcarce ever felt, with a Senſe of Sin and Guilt. I continued in Diſtreſs the whole Day, attempting to

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* A worthy pious young Gentleman; who lived in the Miniſtry but a very ſhort Time: He died at *Stratfield* in *Connecticut*, the *December* following his Ordination; being a little while after Mr. *Brainerd*'s Death at *Northampton*. He was taken ill on a Journey, returning from a Viſit to his Friends at *Milton* (in the *Maſſachuſetts*) which, as I take it, was his native Place, and *Harvard-College* the Place of his Education.

‡ This Brother of his had been ſent for by the *Correſpondents*, to take Care of, and inſtruct Mr. *Brainerd*'s Congregation of *Indians*; he being obliged by his Illneſs to be abſent from them. And he continued to take Care of them 'till Mr. *Brainerd*'s Death: and ſince his Death, has been ordained his *Succeſſor* in his Miſſion, and to the Charge of his Congregation; which continues much to flouriſh under his paſtoral Care.

to pray where-ever I went; & indeed could not help ſo doing: but look'd upon my ſelf ſo vile, I dared not look any Body in the Face; and was even grieved, that any Body ſhould ſhew me any Reſpect, or at leaſt, that they ſhould be ſo deceived as to think I deſerved it.

Friday, *April* 17. In the Evening, could not but think, that God helped me to *draw near to the Throne of Grace*, tho' moſt unworthy, and gave me a Senſe of his Favour; which gave me inexpreſſible Support and Encouragement; tho' I ſcarcely dared to hope the Mercy was real, it appear'd ſo great: Yet could not but rejoyce, that ever God ſhould diſcover his reconciled Face to ſuch a vile Sinner. Shame and Confuſion, at Times, cover'd me; and then Hope and Joy and Admiration of divine Goodneſs gain'd the Aſcendant. Sometimes I could not but admire the divine Goodneſs, that the Lord had not let me fall into all the groſſeſt vileſt Acts of Sin and open Scandal, that could be thought of; and felt my ſelf ſo neceſſitated to praiſe God, that this was ready for a little while to ſwallow up my Shame and Preſſure of Spirit on Account of my Sins.

[After this, his Dejection and Preſſure of Spirit returned; and he remained under it the two next Days.]

Monday, *April* 20. Was in a very diſordered State, and kept my Bed moſt of the Day. I enjoyed a little more Comfort, than in ſeveral of the preceeding Days. This Day I arrived at the Age of 29 Years.

Tueſday, *April* 21. I ſet out on my Journey for *New-England*, in order (if it might be the Will of God) to recover my Health by riding: Travelled to *New York*, and there lodged.

[This proved his final Departure from *New-Jerſey*.——— He travelled ſlowly, and arrived among his Friends at *Eaſt-Haddam*, about the beginning of *May*. There is very little Account in his *Diary*, of the Time that paſs'd from his ſetting out on this Journey to *May* 10. He ſpeaks of his ſometimes finding his Heart rejoicing in the glorious Perfections of God, and longing to live to him; but complains of the Unfixedneſs of his Tho'ts, and their being eaſily diverted from divine Subjects, and cries out of his Leanneſs, as teſtifying againſt him, in the loudeſt Manner. And concerning thoſe *Diverſions* he was obliged to uſe for his Health, he ſays, that he ſometimes found he could

could uſe Diverſions with *ſingleneſs of Heart*, aiming at the Glory of God; but that he alſo found there was a Neceſſity of great Care and Watchfulneſs, leſt he ſhould loſe that ſpiritual Temper of Mind in his Diverſions, and leſt they ſhould degenerate into what was meerly ſelfiſh, without any ſupreme Aim at the Glory of God in them.]

Lord's-Day, *May* 10. (At *Had-Lime*) I could not but feel ſome Meaſure of Gratitude to God at this Time (wherein I was much exerciſed) that he had always diſpoſed me, in my Miniſtry, to inſiſt on the great Doctrines of *Regeneration*, *the New-Creature*, *Faith in Chriſt*, *progreſſive Sanctification*, *ſupreme Love to God*, *living intirely to the Glory of God*, *being not our own*, and the like: God has helped me to ſee, in the ſureſt Manner, from Time to Time, that theſe, and the like Doctrines, neceſſarily connected with them, are the *only Foundation* of Safety and Salvation for periſhing Sinners; and that thoſe divine Diſpoſitions, which are conſonant hereto, are that *Holineſs*, *without which no Man ſhall ſee the Lord*: The Exerciſe of theſe God-like Tempers, wherein the Soul acts in a kind of Concert with God, and would be and do every Thing that is pleaſing to God; This, I ſaw, would ſtand by the Soul in a dying Hour; For God muſt, I think, *deny Himſelf*, if he caſts away *his own Image*, even the Soul that is one in Deſires with himſelf.

Lord's-Day, *May* 17. (At *Millington*) Spent the Forenoon at Home, being unable to attend the publick Worſhip. At this Time, God gave me ſome affecting Senſe of my own Vileneſs, and the exceeding Sinfulneſs of my Heart; that there ſeem'd to be Nothing but Sin and Corruption within me. *Innumerable Evils compaſs'd me about*; my want of Spirituality and holy living, my neglect of God, and living to my ſelf --- All the Abominations of my Heart and Life ſeem'd to be open to my View; and I had nothing to ſay, but, GOD *be merciful to me a Sinner.*——— Towards Noon, I ſaw, that the Grace of God in Chriſt is infinitely free towards Sinners, and ſuch Sinners as I was; I alſo ſaw, that God is the ſupream Good, that in his Preſence is Life; and I began to long to die, that I might *be with him*, in a ſtate of Freedom from all Sin. Oh, how a ſmall Glimpſe of his Excellency refreſh'd my Soul! Oh, how worthy is the bleſſed God to be loved, adored, and delighted in, for himſelf, for his own divine Excellencies.

Tho' I felt much Dulneſs, and want of a Spirit of Prayer, this Week: Yet I had ſome Glimpſes of the Excellency of divine

divine Things; and especially one Morning, in secret Meditation and Prayer, the Excellency and Beauty of Holiness, as a Likeness to the glorious God, was so discovered to me, that I began to long earnestly to be in that World where Holiness dwells in Perfection: And I seem'd to long for this perfect Holiness, not so much for the sake of my own Happiness (altho' I saw clearly that this was the greatest, yea, the only Happiness of the Soul) as that I might please God, live entirely to him, and glorify him to the utmost Stretch of my rational Powers and Capacities.

Lord's-Day, *May* 24. (At *Long-Meadow* in *Springfield*) Could not but think, as I have often remark'd to others, that much more of *true Religion* consists in *deep Humility, Brokenness of Heart, and an abasing Sense of Barrenness and want of Grace and Holiness*, than most who are called *Christians*, imagine; especially those who have been esteemed the Converts of the *late* Day; many of whom seem to know of no other Religion but elevated *Joys* and *Affections*, arising only from some Flights of *Imagination*, or some *Suggestion* made to their Mind, of *Christ*'s being *their's*, God's *loving them*, and the like.

[On Thursday, *May* 28. He came from *Long-Meadow* to *Northampton*; appearing vastly better than, by his Account, he had been in the Winter; indeed so well, that he was able to ride 25 Miles in a Day, and to walk half a Mile; and appeared chearful, and free from Melancholy: But yet undoubtedly, at that Time, in a confirmed, incurable Consumption.

I had had much Opportunity, before this, of particular Information concerning him, from many that were well acquainted with him; and had my self once an Opportunity of considerable Conversation and some Acquaintance with him, at *New-Haven*, near four Years before, in the Time of the *Commencement* when he offered that Confession to the Rector of the College, that has been already mention'd in this History; I being one he was pleased then several Times to consult on that Affair: But now I had Opportunity for a more full Acquaintance with him. I found him remarkably sociable, pleasant, and entertaining in his Conversation; yet solid, savoury, spiritual, and very profitable; appearing meek, modest, and humble, far from any Stiffness, Moroseness, superstitious Demureness, or affected Singularity in Speech or Behaviour, and seeming to nauseate all such Things. We enjoyed not only the Benefit of his Conversation, but had the Comfort and Advantage of hearing him pray in the Family;

from Time to Time. His Manner of praying was very agreable; moſt becoming a Worm of the Duſt, and a Diſciple of Chriſt, addreſſing to an infinitely great and holy God, and Father of Mercies; not with florid Expreſſions, or a ſtudy'd Eloquence; not with any intemperate Vehemence, or indecent Boldneſs; at the greateſt Diſtance from any Appearance of Oſtentation, and from every Thing that might look as tho' he meant to recommend himſelf to thoſe that were about him, or ſet himſelf off to their Acceptance; free too from vain Repetitions, without impertinent Excurſions, or needleſs multiplying of Words. He expreſſed himſelf with the ſtricteſt Propriety, with Weight, and Pungency; and yet what his Lips uttered ſeem'd to flow from the *fulneſs of his Heart*, as deeply impreſſed with a great and ſolemn Senſe of our Neceſſities, Unworthineſs, and Dependance, and of God's infinite Greatneſs, Excellency and Sufficiency, rather than meerly from a warm and fruitful Brain, pouring out good Expreſſions. And I know not, that ever I heard him ſo much as aſk a Bleſſing or return Thanks at Table, but there was ſomething remarkable, to be obſerved both in the Matter and Manner of the Performance. In his Prayers, he inſiſted much on the Proſperity of *Zion*, the Advancement of Chriſt's Kingdom in the World, and the Flouriſhing and Propagation of Religion among the *Indians*. And he generally made it one Petition in his Prayer, *that we might not out-live our Uſefulneſs*.]

Lord's-Day, *May* 31. [At *Northampton*,] I had little inward Sweetneſs in Religion, moſt of the Week paſt; not realiſing and beholding ſpiritually the *Glory of God, and the bleſſed Redeemer*; from whence always ariſe *my Comforts and Joys* in Religion, if I have any at all: And if I can't ſo behold the Excellencies and Perfections of God, as to cauſe me to rejoyce in him for what he is *in himſelf*, I have no ſolid Foundation for Joy. To rejoyce, only becauſe I apprehend I have an *Intereſt in Chriſt*, and ſhall be finally ſaved, is a poor mean Buſineſs indeed.

[This Week, he conſulted Dr. *Mather*, at my Houſe, concerning his Illneſs; who plainly told him, that there were great Evidences of his being in a confirmed *Conſumption*, and that he could give him no Encouragement, that he ſhould ever recover. But it ſeemed not to occaſion the leaſt Diſcompoſure in him, nor to make any Manner of Alteration as to the Chearfulneſs and Serenity of his Mind, or the Freedom or Pleaſantneſs of his Converſation.]

Lord's-Day,

Lord's-Day, *June* 7. My Attention was greatly engaged, and my Soul ſo drawn forth, this Day, by what I heard of the *exceeding Preciouſneſs of the ſaving Grace of God's Spirit*, that it almoſt overcame my Body, in my weak State: I ſaw, that true Grace is exceeding precious indeed; that it is very rare; and that there is but a very ſmall Degree of it, even where the Reality of it is to be found; at leaſt, I ſaw this to be *my* Caſe.

In the preceeding Week, I enjoyed ſome comfortable Seaſons of Meditation. One Morning, the Cauſe of God appear'd exceeding precious to me: The Redeemer's Kingdom is all that is valuable in the Earth, and I could not but long for the Promotion of it in the World: I ſaw alſo, that this Cauſe is God's, that he has an infinitely greater Regard and Concern for it, than I could poſſibly have; that if I have any true Love to this bleſſed Intereſt, it is only a Drop derived from that Ocean. Hence, I was ready to *lift up my Head with Joy*; and conclude, *Well, if God's Cauſe be ſo dear and precious to him, he* will *promote it.* And thus I did as it were reſt on God, that ſurely he would promote that which was ſo agreable to his own will; tho' the Time, when, muſt ſtill be left to his ſovereign Pleaſure.

[He was adviſed by Phyſicians ſtill to continue Riding, as what would tend, above any other Means, to prolong his Life. He was at a Loſs, for ſome Time, which Way to bend his Courſe next; but finally determined to ride from hence to *Boſton*; we having concluded that One of this Family ſhould go with him, and be helpful to him in his weak and low State.]

Tueſday, *June* 9. I ſet out on a Journey from *Northampton* to *Boſton*: Travelled ſlowly, and got ſome Acquaintance with divers Miniſters on the Road.

I having now continued to ride for ſome conſiderable Time together, felt my ſelf much better than I had formerly done; and I found, that in Proportion to the Proſpect I had of being reſtored to a State of Uſefulneſs, ſo I deſired the Continuance of Life: But *Death* appear'd inconceivably more deſirable to me, than a *uſeleſs Life*; yet bleſſed be God, I found my Heart, at Times, fully reſigned and reconciled to this greateſt of Afflictions, if God ſaw fit thus to deal with me.

Friday, *June* 12. I arrived in *Boſton* this Day, ſomewhat fatigued with my Journey. Obſerved, that there is no *Reſt*, but in God: Fatigues of Body, and Anxieties of Mind attend us, both in Town and Country; no Place is exempted.

Lord's-Day, *June* 14. I enjoyed some Enlargement & Sweetness in Family-Prayer, as well as in secret Exercises; God appear'd excellent, his Ways full of Pleasure and Peace, and all I wanted was a Spirit of holy Fervency, to live to him.

Wednesday, *June* 17. This, and the two preceeding Days, I spent mainly in visiting the Ministers of the Town, and was treated with great Respect by them.

On Thursday, *June* 18. I was taken exceeding ill, and bro't to the Gates of Death, by the breaking of small Ulcers in my Lungs, as my Physician supposed. In this extreme weak State I continued for several Weeks, and was frequently reduced so low, as to be utterly Speechless, and not able so much as to whisper a Word; and even after I had so far revived, as to walk about House, and to step out of Doors, I was exercised every Day with a faint Turn, which continued usually four or five Hours; at which Times, tho' I was not utterly Speechless, so but that I could say *Yes* or *No*, yet I could not converse at all, nor speak one Sentence without making Stops for Breath; and divers Times in this Season, my Friends gathered round my Bed, to see me breathe my last, which they look'd for every Moment, as I my self also did.

How I was, the first Day or two of my Illness, with Regard to the Exercise of *Reason*, I scarcely know; but I believe I was something shatter'd with the Violence of the Fever, at Times: But the third Day of my Illness, and constantly afterwards, for four or five Weeks together, I enjoyed as much Serenity of Mind, and Clearness of Thought, as perhaps I ever did in my Life; and I think, my Mind never penetrated with so much Ease and Freedom into divine Things, as at this Time; and I never felt so capable of demonstrating the Truth of many important Doctrines of the Gospel as now. And as I saw clearly the *Truth* of those great Doctrines, which are justly stiled the DOCTRINES of GRACE; so I saw with no less Clearness, that the *Essence* of *Religion* consisted in the Soul's *Conformity to* God, and acting above all selfish Views, for *his Glory*, longing to be *for him*, to live *to him*, and please and honour *him* in all Things; and this from a clear View of his infinite Excellency and Worthiness *in himself*, to be loved, adored, worshipped, and served by all intelligent Creatures. Thus I saw, that when a Soul *loves* God with a supreme Love, he therein acts *like* the blessed God himself, who most justly loves himself in that Manner: So when God's Interest and his are become one, and he longs that God should be *glorified*, and rejoyces to think that he is unchangeably

unchangeably poſſeſs'd of the higheſt Glory and Bleſſedneſs, herein alſo he acts in *Conformity* to God: In like Manner, when the Soul is fully *reſigned to*, and reſts ſatisfied and contented with the divine Will, here it is alſo *conformed* to God.

I ſaw further, that as this divine Temper, whereby the Soul exalts God, and treads Self in the Duſt, is wrought in the Soul by God's diſcovering his own glorious Perfections *in the Face of Jeſus Chriſt* to it, by the ſpecial Influences of the holy Spirit, ſo he cannot but have *Regard to it*, as his own Work; and as it is his Image in the Soul, he cannot but take *Delight* in it. Then I ſaw again, that if God ſhould ſlight and reject his own moral *Image*, he muſt needs *deny himſelf*; which he cannot do. And thus I ſaw the *Stability* and *Infallibility* of this Religion, and that thoſe who are truly poſſeſs'd of it, have the moſt compleat and ſatisfying *Evidence* of their being intereſted in all the Benefits of Chriſt's Redemption, having their Hearts *conformed to him*; and that theſe and theſe only are qualified for the Employments and Entertainments of God's Kingdom of Glory; as none but theſe have any Reliſh for the Buſineſs of Heaven, which is to aſcribe Glory to God, and not to themſelves; and that God (tho' I would ſpeak it with great Reverence of his Name and Perfections) cannot, without denying himſelf, finally caſt ſuch away.

The next Thing I had then to do, was to enquire, whether *this* was *my* Religion: And here God was pleaſed to help me to the moſt eaſy Remembrance and critical Review of what had paſs'd in Courſe, of a religious Nature, thro' ſeveral of the latter Years of my Life: And altho' I could diſcover much Corruption attending my beſt Duties, many ſelfiſh Views and carnal Ends, much ſpiritual Pride and Self-Exaltation, and innumerable other Evils which compaſs'd me about; I ſay, altho' I now diſcerned the Sins of my holy Things, as well as other Actions, yet God was pleaſed, as I was reviewing, quickly to put this Queſtion out of Doubt, by ſhewing me, that I had, from Time to Time, acted above the utmoſt Influence of meer Self-Love; that I had longed to pleaſe and glorify him, as my higheſt Happineſs, *&c.* And this Review was thro' Grace attended with a preſent Feeling of the ſame divine Temper of Mind; I felt now pleaſed, to think of the Glory of God, and longed for Heaven, as a State wherein I might glorify God perfectly, rather than a Place of Happineſs for my ſelf: And this Feeling of the Love of God in my Heart, which I truſt the Spirit of God excited in me afreſh, was ſufficient to give me full Satisfaction, and

and make me long, as I had many Times before done, to be with Chriſt: I did not now want any of the *ſudden Suggeſtions*, which many are ſo pleaſed with, *That Chriſt and his Benefits are* MINE, *That God loves* ME, *&c.* in order to give me Satisfaction about my State: No, my Soul now abhor'd thoſe Deluſions of *Satan*, which are thought to be the *immediate Witneſs of the Spirit*, while there is nothing but an *empty Suggeſtion* of a certain Fact, without any gracious Diſcovery of the *divine Glory*, or of the *Spirit's Work* in their own Hearts: I ſaw the awful Deluſion of this Kind of Confidences, as well as of the whole of *that* Religion, which they uſually ſpring from, or at leaſt are the Attendants of; the *falſe* Religion of the late Day (tho' a Day of wondrous Grace) the *Imaginations*, and Impreſſions made only on the *animal* Affections, together with the *ſudden* Suggeſtions, made to the Mind by *Satan*, *transformed into an Angel of Light*, of certain Facts not revealed in Scripture: Theſe, and many like Things, I fear, have made up the greater Part of the religious Appearances in many Places.

Theſe Things I ſaw with great Clearneſs, when I was tho't to be dying. And God gave me great Concern for his Church and Intereſt in the World, at this Time: Not ſo much becauſe the late remarkable Influence upon the Minds of People was abated, and almoſt wholly gone, as becauſe that falſe Religion, thoſe Heats of Imagination, and wild and ſelfiſh Commotions of the animal Affections, which attended the Work of Grace, had prevailed ſo far. *This* was that which my Mind dwelt upon, almoſt Day and Night: And *this*, to me, was the darkeſt Appearance, reſpecting Religion, in the Land; for 'twas *this* chiefly, that had prejudiced the World againſt inward Religion. And I ſaw, the great Miſery of all was, that ſo few ſaw any Manner of *Difference* between thoſe Exerciſes that were ſpiritual and holy, and thoſe which have *Self-Love* only for their Beginning, Center, and End.

As God was pleaſed to afford me Clearneſs of Thought, and Compoſure of Mind, almoſt continually, for ſeveral Weeks together, under my great Weakneſs; ſo he enabled me, in ſome Meaſure, to improve my Time (as I hope) to valuable Purpoſes. I was enabled to write a Number of important *Letters* to Friends in remote Places *: And ſometimes I wrote when

* Among theſe are the eighth, ninth, and tenth Letters, at the End of this Hiſtory.

I was Speechleſs ; i. e. unable to maintain Converſation with any Body ; tho' perhaps I was able to ſpeak a Word or two ſo as to be heard.— At this Seaſon alſo, while I was confined at *Boſton*, I read with Care and Attention ſome Papers of old Mr. *Shepard's*, lately come to Light, and deſigned for the Preſs : And as I was deſired, and greatly urged, made ſome Corrections, where the Senſe was left dark, for want of a Word or two.— Beſides this, I had many *Viſitants*; with whom, when I was able to ſpeak, I always converſed of the Things of Religion ; and was peculiarly diſpoſed and aſſiſted in diſtinguiſhing between the *true* and *falſe* Religion of the Times : There was ſcarce any Subject, that has been Matter of Debate in the late Day, but what I was at one Time or other brought to a Sort of Neceſſity to diſcourſe upon, and ſhew my Opinion in ; and that frequently before Numbers of People ; and eſpecially, I diſcourſed repeatedly on the Nature and Neceſſity of that *Humiliation, Self-Emptineſs*, or full Conviction of a Perſon's being utterly undone in himſelf, which is neceſſary in order to a ſaving *Faith*, and the extreme *Difficulty* of being brought to this, and the great Danger there is of Perſons taking up with ſome *Self-righteous Appearances* of it : The *Danger* of this I eſpecially dwelt upon, being perſwaded that Multitudes periſh in this hidden Way ; and becauſe ſo little is ſaid from moſt Pulpits to diſcover any Danger here : So that Perſons being never effectually brought to die in themſelves, are never truly united to Chriſt, and ſo periſh. I alſo diſcourſed much on what I take to be the Eſſence of true Religion, endeavouring plainly to deſcribe that God-like Temper and Diſpoſition of Soul, and that holy Converſation and Behaviour, that may juſtly claim the Honour of having God for its Original and Patron. And I have Reaſon to hope God bleſſed my Way of diſcourſing and diſtinguiſhing, to ſome, both Miniſters and People ; ſo that my Time was not wholly loſt.

[He was much viſited, while in *Boſton*, by many Perſons of conſiderable Note and Figure, and of the beſt Character, and by ſome of the firſt Rank : Who ſhewed him uncommon Reſpect, and appeared highly pleaſed and entertained with his Converſation. And beſides his being honoured with the Company and Reſpect of Miniſters of the Town, he was viſited by ſeveral Miniſters from various Parts of the Country. And as he took all Opportunities to diſcourſe of the peculiar Nature, and diſtinguiſhing Characters of true ſpiritual and vital Religion, and to bear his Teſtimony againſt the various falſe Appearances of it, conſiding

conſiſting in, or ariſing from Impreſſions on the Imagination, and ſudden and ſuppoſed immediate Suggeſtions of Truths, not contained in the Scripture, and that Faith which conſiſts primarily in a Perſon's *believing that Chriſt died for him in particular*, &c. So what he ſaid was for the moſt Part heard with uncommon Attention and Regard; and his Diſcourſes and Reaſonings appeared manifeſtly to have great Weight and Influence, with many that he converſed with, both Miniſters and others.*

Alſo the Honourable Commiſſioners in *Boſton*, of the incorporated Society in *London* for propagating the Goſpel in *New-England* and Parts adjacent, having newly had committed to 'em a Legacy of the late Rev. and famous Dr. *Daniel Williams* of *London*, for the Support of *two Miſſionaries* to the Heathen, were pleaſed, while he was in *Boſton*, to conſult him about a Miſſion to thoſe *Indians* called the *Six Nations*, particularly about the Qualifications requiſite in a Miſſionary to thoſe *Indians*; and were ſo ſatisfied with his Sentiments on this Head, and had that Confidence in his Faithfulneſs and his Judgment and Diſcretion in Things of this Nature, that they deſired him to undertake to find and recommend a couple of Perſons fit to be employed in this Buſineſs; and very much left the Matter with him.

Likewiſe certain pious and generouſly diſpoſed Gentlemen in *Boſton*, being moved by the wonderful Narrative of his Labours and Succeſs among the *Indians*, in *New-Jerſey*, and more eſpecially by their Converſation with him on the ſame Subject, took Opportunity to enquire more particularly into the State and Neceſſities of his Congregation, and the School among the *Indians*, with a charitable Intention of contributing ſomething of their Subſtance to promote the excellent Deſign of the Advancement of the Intereſts of Chriſtianity among the *Indians*; and underſtanding that there was a want of Bibles for the School, three Dozen of Bibles were immediately procured, and 14 *£*. in Bills (of the old Tenour) given over and above, beſides more large Benefactions made afterwards, which I ſhall have Occaſion to mention in their proper Place.

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* I have had Advantage for the more full Information of his Conduct and Converſation, the Entertainment he met with, and what paſs'd relating to him while in *Boſton*; as he was conſtantly attended, during his Continuance there, by one of my Children, in order to his Aſſiſtance in his Illneſs.

Mr.

Mr. *Brainerd*'s Reſtoration from his extreamly low State in *Boſton*, ſo as to go abroad again and to travel, was very unexpected to him and his Friends. My Daughter who was with him, writes thus concerning him, in a Letter dated *June* 23. "——— "On Thurſday, he was very ill with a violent Fever, & extreme "Pain in his Head and Breaſt, and, at Turns, delirious. So he "remained 'till Saturday Evening, when he ſeem'd to be in the "Agonies of Death: The Family was up with him 'till one "or two o'Clock, expecting every Hour would be his laſt. On "Sabbath Day he was a little revived, his Head was better, "but very full of Pain, and exceeding ſore at his Breaſt, much "put to it for Breath &c. Yeſterday he was better upon all "Accounts. Laſt Night he ſlept but little. This Morning "he is much worſe.——— Doctor *Pynchon* ſays, he has no Hopes "of his Life; nor does he think it likely he will ever come "out of the Chamber; tho' he ſays, he may be able to come "to *Northampton*.———

In another Letter dated *June* 29. She ſays as follows. "Mr. "*Brainerd* has not ſo much Pain nor Fever, ſince I laſt wrote, "as before: Yet he is extreamly weak and low, and very "faint, expecting every Day will be his laſt. He ſays, *'tis im-"poſſible for him to live, for want of Life.* He has hardly Vi-"gour enough to draw his Breath. I went this Morning into "Town, and when I came Home, Mr. *Bromfield* ſaid, he "never expected I ſhould ſee him alive; for he lay two Hours, "as they thought, dying; One could ſcarcely tell, whether "he was alive, or not; he was not able to ſpeak, for ſome "Time: But now is much as he was before. The *Doctor* "thinks, he will drop away in ſuch a Turn. Mr. *Brainerd* "ſays, he never felt any Thing ſo much like *Diſſolution*, as "what he felt to Day; and ſays, he never had any Conception "of its being poſſible for any Creature to be alive, and yet ſo "weak as he is from Day to Day.———Doctor *Pynchon* ſays, "he ſhould not be ſurprized, if he ſhould ſo recover as to live "half a Year; nor would it ſurprize him, if he ſhould die in "half a Day. Since I began to write, he is not ſo well; hav-"ing had a faint Turn again: Yet patient and reſigned, hav-"ing no diſtreſſing Fears, but the contrary."

His Phyſician, the honourable *Joſeph Pynchon* Eſq; when he viſited him in his extream Illneſs in *Boſton*, attributed his ſinking ſo ſuddenly into a State ſo extreamly low, and nigh unto Death, to the breaking of Ulcers, that had been long gathering in his Lungs (as Mr. *Brainerd* himſelf intimates in a forementioned

tion'd Paſſage in his Diary) and there diſcharging and diffuſing their purulent Matter; which, while Nature was labouring and ſtruggling to throw off (that could be done no otherwiſe, than by a gradual ſtraining of it thro' the ſmall Veſſels of thoſe vital Parts) This occaſion'd an high Fever, and violent Coughing, and threw the whole Frame of Nature into the utmoſt Diſorder, and brought it near to a Diſſolution. But ſuppoſed, if the Strength of Nature held 'till the Lungs had this Way gradually cleared themſelves of this putid Matter, he might revive, and continue better, 'till new Ulcers gathered and broke; but then would ſurely ſink again; and that there was no Hope of his Recovery; but (as he expreſſed himſelf to one of my Neighbours, who at that Time ſaw him in *Boſton*) he was as certainly a dead Man, as if he was ſhot through the Heart.

But ſo it was ordered in divine Providence, that the Strength of Nature held out through this great Conflict, ſo as juſt to eſcape the Grave at that Turn; and then he revived, to the Aſtoniſhment of all that knew his Caſe.

After he began to revive, he was viſited by his youngeſt Brother, Mr. *Iſrael Brainerd*, a Student at *Yale-College*; who having heard of his extreme Illneſs, went from thence to *Boſton*, in order to ſee him, if he might find him alive, which he but little expected.

This Viſit was attended with a mixture of Joy and Sorrow to Mr. *Brainerd*. He greatly rejoyced to ſee his Brother, eſpecially becauſe he had deſired an Opportunity of ſome religious Converſation with him before he died. But this meeting was attended with Sorrow, as his Brother brought to him the ſorrowful Tidings of his Siſter *Spencer*'s Death at *Haddam*; a Siſter, between whom and him had long ſubſiſted a peculiarly dear Affection, and much Intimacy in ſpiritual Matters, and whoſe Houſe he uſed to make his Home, when he went to *Haddam*, his native Place. He had heard nothing of her Sickneſs 'till this Report of her Death. But he had theſe Comforts, together with the Tidings, *viz.* a Confidence of her being gone to Heaven, and an Expectation of his ſoon meeting her there.— His Brother continued with him 'till he left the Town, and came with him from thence to *Northampton*.

Concerning the laſt Sabbath Mr. *Brainerd* ſpent in *Boſton*, he writes in his *Diary* as follows.]

Lord's-Day, *July* 19. I was juſt able to attend publick Worſhip, being carried to the Houſe of God in a Chaiſe. Heard Dr. *Sewall* preach, in the Forenoon: Partook of the Lord's-Supper

Supper at this Time. In this Sacrament, I saw astonishing divine *Wisdom* display'd; such Wisdom as I saw required the Tongues of Angels and glorified Saints to celebrate: It seem'd to me, I never should do any Thing at adoring the infinite *Wisdom* of God discovered in the Contrivance of Man's Redemption, until I arrived at a World of Perfection; yet I could not help striving to *call upon my Soul and all within me to bless the Name of God.*——— In the Afternoon, heard Mr. *Prince* preach.--- I saw more of God in the *Wisdom* discovered in the Plan of Man's Redemption, than I saw of any other of his Perfections, through the whole Day.

[He left *Boston* the next Day. But before he came away, he had Occasion to bear a very full plain and open *Testimony* against that Opinion, that the *Essence* of saving *Faith* lies in *believing that Christ died for me in particular*, and that this is the *first* Act of Faith in a true Believer's closing with Christ. He did it in a long Conference he had with a Gentleman, that has very publickly and strenuously appear'd to defend that Tenet. He had this Discourse with him in the Presence of a Number of considerable Persons, who came to visit Mr. *Brainerd* before he left the Town, and to take their Leave of him. In which Debate, he made this plain Declaration (at the same Time confirming what he said, by many Arguments) That the *Essence* of saving *Faith* was wholly left out of that *Definition* of saving Faith which that Gentleman has published; and that the Faith which he had *defined*, had nothing of GOD in it, nothing above Nature, nor indeed above the Power of the Devils; and that all such as had *this* Faith, and had *no better*, tho' they might have this to never so high a Degree, would surely perish. And he declar'd also, that he never had greater *Assurance* of the *Falseness* of the Principles of those that maintained *such* a Faith, and of their dangerous and destructive Tendency, or a more affecting Sense of the great Delusion and Misery of those that depended on getting to Heaven by *such* a Faith (while they had *no better*) than he lately had when he was supposed to be at the Point to *die*, and expected every Minute to pass into *Eternity*.——— Mr. *Brainerd*'s Discourse at this Time, and the forceable Reasonings, by which he confirmed what he asserted, appear'd to be greatly to the Satisfaction of those present; as several of them took Occasion expresly to manifest to him, before they took Leave of him.

When this Converſation was ended, having bid an affectionate Farewel to his Friends, he ſet out in the Cool of the Afternoon, on his Journey to *Northampton*, attended by his Brother, and my Daughter that went with him to *Boſton*; and would have been accompanied out of the Town by a Number of Gentlemen, beſides that honourable Perſon who gave him his Company for ſome Miles on that Occaſion, as a Teſtimony of their Eſteem and Reſpect, had not his Averſion to any Thing of Pomp and Shew prevented it.]

Saturday, *July* 25. I arrived here at *Northampton*; having ſet out from *Boſton* on Monday, about 4 o'Clock P. M. In this Journey, I rode about 16 Miles a Day, one Day with another. was ſometimes extremely tired and faint on the Road, ſo that it ſeem'd impoſſible for me to proceed any further: At other Times I was conſiderably better, and felt ſome Freedom both of Body and Mind.

Lord's-Day, *July* 26. This Day, I ſaw clearly, that I ſhould never be *happy*; yea, that God himſelf could not make me happy, unleſs I could be in a Capacity to *pleaſe and glorify him for ever*: Take away *this*, and admit me into all the fine *Heavens* that can be conceived of by Men or Angels, and I ſhould ſtill be *miſerable* forever.

[Tho' he had ſo far revived, as to be able to travel thus far, yet he manifeſted no Expectation of Recovery: He ſuppoſed, as his Phyſician did, that his being brought ſo near to Death at *Boſton*, was owing to the breaking of Ulcers in his Lungs: He told me, that he had had ſeveral ſuch ill Turns before, only not to ſo high a Degree, but as he ſuppoſed, owing to the ſame Cauſe, *viz.* the breaking of Ulcers; and that he was brought lower and lower every Time; and it appeared to him, that in his laſt Sickneſs (in *Boſton*) he was brought as low as it was poſſible and yet live; and that he had not the leaſt Expectation of ſurviving the next Return of this breaking of Ulcers: But ſtill appeared perfectly calm in the Proſpect of Death.

On Wedneſday-Morning, the Week after he came to *Northampton*, he took Leave of his Brother *Iſrael*, as never expecting to ſee him again in this World; he now ſetting out from hence on his Journey to *New-Haven*.

When Mr. *Brainerd* came hither, he had ſo much Strength as to be able, from Day to Day, to ride out two or three Miles, and to return; and ſometimes to pray in the Family; but from this Time he gradually, but ſenſibly, decayed, & became weaker and weaker.

While

While he was here, his Converſation from firſt to laſt was much on the ſame Subjects as it had been when in *Boſton:* He was much in ſpeaking of the Nature of *true Religion* of Heart and Practice, as diſtinguiſhed from it's various *Counterfeits*; expreſſing his great Concern, that the latter did ſo much prevail in many Places. He often manifeſted his great Abhorrence of all ſuch *Doctrines* and *Principles* in Religion, as in any wiſe favoured of, and had any (tho' but a remote) Tendency to *Antinomianiſm*; of all ſuch Notions, as ſeem'd to diminiſh the Neceſſity of Holineſs of Life, or to abate Men's Regard to the Commands of God, and a ſtrict diligent and univerſal Practice of Vertue and Piety, under a Pretence of depreciating our Works, and magnifying God's free Grace. He ſpake often, with much Deteſtation, of ſuch *Experiences* and pretended *Diſcoveries* and *Joys*, as have nothing of the Nature of *Sanctification* in them, and don't tend to Strictneſs, Tenderneſs, and Diligence in Religion, and Meekneſs and Benevolence towards Mankind, and an Humble Behaviour: And he alſo declared, that he looked on ſuch pretended *Humility* as worthy of no Regard, that was not manifeſted by *Modeſty* of *Conduct* and *Converſation*. He ſpake often, with Abhorrence, of the Spirit and Practice that appears among the greater Part of *Separatiſts* at this Day in the Land, particularly, thoſe in the eaſtern Parts of *Connecticut*; in their condemning and ſeparating from the *ſtanding* Miniſtry & Churches, their crying down *Learning* & a *Learned* Miniſtry, their Notion of an *immediate Call* to the Work of the Miniſtry, and the Forwardneſs of *Lay-men* to ſet up themſelves as publick Teachers. He had been much converſant in the Eaſtern Part of *Connecticut* (his native Place being near to it) when the ſame Principles, Notion and Spirit began to operate, which have ſince prevailed to a greater Height; and had Acquaintance with ſome of thoſe Perſons who are become Heads and Leaders of the *Separatiſts*; he had alſo been converſant with Perſons of the ſame Way elſewhere: And I heard him ſay, once and again, he knew by his Acquaintance with this Sort of People, that what was chiefly and moſt generally in Repute among *them* as the *Power of Godlineſs*, was an intirely *different* Thing from that true vital Piety recommended in the *Scriptures*, and had *nothing in it* of that Nature. He manifeſted a great Diſlike of a Diſpoſition in Perſons to much *Noiſe* and *Show* in Religion, and affecting to be abundant in proclaiming and publiſhing their own *Experiences*: Tho' at the ſame Time he did not condemn, but approved of Chriſtians ſpeak- of their own Experiences on ſome Occaſions, and to ſome Perſons,

ſons, with due Modeſty and Diſcretion. He *himſelf* ſometimes, while at my Houſe, ſpake of his own Experiences: But it was always with apparent *Reſerve*, and in the Exerciſe of Care and Judgment with Reſpect to Occaſions, Perſons, and Circumſtances. He mention'd ſome remarkable Things of his own religious Experience to two young Gentlemen, Candidates for the Miniſtry, who watched with him (each at a different Time) when he was very low and not far from his End; But he deſired both of them not to ſpeak of what he had told them 'till *after his Death*.

The Things which were the Subject of that Debate I mentioned before, that he had with a certain Gentleman, the Day he left *Boſton*, ſeem'd to lie with much Weight on his Mind after he came hither; and he began to write a *Letter* to that Gentleman; expreſſing his Sentiments concerning the dangerous Tendency of ſome of the Tenets he had expreſſed in Converſation, and in the Writings he had publiſhed; with the Conſiderations by which the exceeding hurtful Nature of thoſe Notions is evident; but he had not Strength to finiſh his Letter.

After he came hither, as long as he lived, he was much in ſpeaking of that future Proſperity of *Zion*, that is ſo often foretold and promiſed in the Scripture: It was a Theme he delighted to dwell upon; and his Mind ſeem'd to be carried forth with earneſt Concern about it, and intenſe Deſires, that Religion might ſpeedily and abundantly revive and flouriſh; tho' he had not the leaſt Expectation of Recovery; yea, the nearer Death advanced, and the more the Symptoms of it's Approach increaſed, ſtill the more did his Mind ſeem to be taken up with this Subject. He told me, when near his End, that "he never in all his Life had his Mind ſo led forth in Deſires and "earneſt Prayers for the flouriſhing of CHRIST's *Kingdom* on "Earth, as ſince he was brought ſo exceeding low at *Boſton*." He ſeem'd much to wonder, that there appear'd no more of a Diſpoſition in Miniſters and People to pray for the flouriſhing of Religion thro' the World; that ſo little a Part of their *Prayers* was generally taken up about it, in their Families, and elſewhere; and particularly, he ſeveral Times expreſſed his Wonder, that there appear'd no more Forwardneſs to comply with the *Propoſal* lately made, in a Memorial from a Number of Miniſters in *Scotland*, and ſent over into *America*, for *united extraordinary Prayer*, among Chriſt's Miniſters and People, for the *coming of Chriſt's Kingdom*: And he ſent it as his dying Advice

to

to *his own Congregation*, that they ſhould practiſe agreably to that Propoſal. †

Tho' he was conſtantly exceeding weak, yet there appear'd in him a continual Care well to improve *Time*, and fill it up with ſomething that might be profitable, and in ſome Reſpect for the Glory of God or the Good of Men; either profitable Converſation, or writing Letters to abſent Friends, or noting ſomething in his Diary, or looking over his former Writings, correcting them, and preparing them to be left in the Hands of others at his Death, or giving ſome Directions concerning a future Conducting and Management of his People, or Employment in ſecret Devotions. He ſeem'd never to be eaſy, however Ill, if he was not doing ſomething for God, or in his Service.

After he came hither, he wrote a *Preface* to a *Diary* of the famous Mr. *Shepard*'s (in thoſe Papers before-mention'd, lately found) having been much urged to it by thoſe Gentlemen in *Boſton* who had the Care of the Publication: Which Diary, with his *Preface*, has ſince been publiſhed. ‡

In his Diary for Lord's-Day, *Auguſt* 9. He ſpeaks of longing Deſires after *Death*, thro' a Senſe of the Excellency of a State of *Perfection*.

In his Diary for Lord's-Day *Aug.* 16. He ſpeaks of his having ſo much Refreſhment of *Soul* in the Houſe of God, that it ſeem'd alſo to refreſh his *Body*. And this is not only noted in his Diary, but was very obſervable to others; it was very apparent, not only, that his *Mind* was exhilerated with inward Conſolation, but alſo that his *animal* Spirits and *bodily* Strength ſeemed to be remarkably reſtored, as tho' he had forgot his Illneſs.——— But this was the laſt Time that ever he attended publick Worſhip on the Sabbath.

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† His Congregation, ſince this, have with great Chearfulneſs and Unanimity fallen in with this Advice, and have practiſed agreably to the Propoſal from *Scotland*; and have at Times, appeared with uncommon Engagedneſs and Fervency of Spirit in their Meetings and united Devotions, purſuant to that Propoſal: Alſo the Preſbyteries of *New-York*, and *New-Brunſwick*, ſince this, have with one Conſent, fallen in with the Propoſal, as likewiſe ſome others of God's People in thoſe Parts.

‡ A Part of this *Preface* is inſerted in the *Appendix* to this Hiſtory.

On

On Tuesday-Morning that Week (I being absent on a Journey) he prayed with my Family; but not without much Difficulty, for want of bodily Strength: And this was the last Family-Prayer that ever he made.

He had been wont, 'till now, frequently to ride out, two or three Miles; But this Week, on Thursday, was the last Time he ever did so.]

Lord's-Day, *Aug.* 23. This Morning, I was considerably refresh'd with the Thought, yea, the Hope and Expectation of the *Enlargement* of CHRIST's *Kingdom*; and I could not but hope, the Time was at Hand, when *Babylon* the great would *fall*, and *rise no more*: This led me to some spiritual Meditations, that were very refreshing to me. I was unable to attend publick Worship, either Part of the Day; but God was pleased to afford me Fixedness and Satisfaction in divine Thoughts. Nothing so refreshes my Soul, as when I can *go to* GOD, yea, *to* GOD *my exceeding Joy*. When he is so, sensibly, to my Soul, Oh, how unspeakably delightful is this!

In the Week past, I had divers Turns of inward Refreshing; tho' my Body was inexpressibly weak, followed continually with Agues and Fevers. Sometimes my Soul center'd in GOD, as my only *Portion*; and I felt that I should be forever unhappy, if *he* did not *reign*: I saw the Sweetness and Happiness of being *his* Subject, at *his* Disposal: This made all my Difficulties quickly vanish.

From this Lord's-Day, *viz.* *Aug.* 23. I was troubled very much with vapoury Disorders, and could neither write nor read, and could scarcely live; altho' through Mercy, was not so much oppress'd with heavy Melancholy and Gloominess, as at many other Times.

['Till this Week he had been wont to lodge in a Room above Stairs; but he now grew so weak, that he was no longer able to go up Stairs and down; Friday *Aug.* 28. was the last Time he ever went above Stairs, henceforward he betook himself to a lower Room.

On Wednesday, *September* 2. Being the Day of our publick Lecture, he seem'd to be refresh'd with seeing the Neighbouring Ministers that came hither to the Lecture, and express'd a great Desire once more to go to the House of God on that Day: And accordingly rode to the Meeting, and attended divine Service, while the Rev. Mr. *Woodbridge* of *Hatfield* preach'd. He signified that

that he ſuppoſed it to be the laſt Time that ever he ſhould attend the publick Worſhip; as it proved. And indeed it was the laſt Time that ever he went out at our Gate alive.

On the Saturday-Evening next following, he was unexpectedly viſited by his Brother Mr. *John Brainerd*, who came to ſee him from *New-Jerſey*. He was much refreſhed by this unexpected Viſit, this Brother being peculiarly dear to him; and he ſeem'd to rejoyce in a devout and ſolemn Manner, to ſee him, and to hear the comfortable Tidings he brought concerning the State of his dear Congregation of Chriſtian *Indians*: And a Circumſtance of this Viſit, that he was exceeding glad of, was, that his Brother brought him ſome of his private Writings from *New-Jerſey*, and particularly his Diary that he had kept for many Years paſt.]

Lord's-Day, *Sept.* 6. I began to read ſome of my private Writings, which my Brother brought me; and was conſiderably refreſh'd, with what I met with in them.

Monday, *Sept.* 7. I proceeded farther in reading my old private Writings, and found they had the ſame Effect upon me as before: I could not but rejoyce and bleſs God for what paſſed long ago, which without Writing had been entirely loſt.

This Evening, when I was in great Diſtreſs of Body, my Soul long'd that God ſhould be glorified: I ſaw there was no Heaven but this. I could not but ſpeak to the By-ſtanders then of the only *Happineſs*, viz. *Pleaſing* God. Oh that I could for ever live to God! The Day, I truſt, is at Hand, the perfect Day: Oh, the Day of Deliverance from all Sin!

Lord's-Day, *Sept.* 13. I was much refreſh'd and engaged in Meditation and Writing, and found a Heart to act for God. My Spirits were refreſhed, and my Soul delighted to do ſomething for God.

[On the Evening following that Lord's-Day, his Feet began to appear ſenſibly ſwell'd; which thenceforward ſwell'd more and more. A Symptom of his Diſſolution coming on.

The next Day, his Brother *John* left him, being obliged to return to *New-Jerſey* on ſome Buſineſs of great Importance and Neceſſity; intending to return again with all poſſible Speed, hoping to ſee his Brother yet once more in the Land of the Living.

Mr. *Brainerd* having now with much Deliberation conſidered of the important Affair fore-mentioned, left with him by the

honourable Commissioners in *Boston*, of the Corporation in *London* for the Propagation of the Gospel in *New-England* and Parts adjacent, *viz.* the fixing upon and recommending two Persons proper to be improved as Missionaries to the *Six Nations*, he about this Time wrote a Letter, recommending two young Gentlemen of his Acquaintance to those Commissioners, *viz.* Mr. *Elihu Spencer* of *East-Haddam*, and Mr. *Job Strong* of *Northampton*. The Commissioners on the Receipt of this Letter, cheerfully and unanimously agreed to accept of and employ the Persons he had recommended: Who accordingly have since waited on the Commissioners to receive their Instructions; and pursuant to their Instructions, have applied themselves to a Preparation for the Business of their Mission, in the Manner to which they directed them; and one of them, *viz.* Mr. *Spencer*, has been solemnly ordained to that Work, by several of the Ministers of *Boston*, in the Presence of an Ecclesiastical Council convened for that Purpose; and is now gone forth to the Nation of the *Oneidaes*, about 170 Miles beyond *Albany*.

He also this Week, *viz.* on Wednesday, *Septemb.* 16. wrote a Letter to a particular Gentleman in *Boston* (one of those charitable Persons forementioned, who appear'd so forward to contribute of their Substance for the promoting Christianity among the *Indians*) relating to the Growth of the *Indian* School, and the Need of another School-Master or some Person to assist the School-Master in instructing the *Indian* Children. These Gentlemen, on the Receipt of this Letter, had a Meeting, and agreed with great Chearfulness to give 200 Pounds (in Bills, of the old Tenor) for the Support of another School-Master; and desired the Rev. Mr. *Pemberton* of *New-York* (who was then at *Boston*, and was also, at their Desire, present at their Meeting) as soon as possible to procure a suitable Person for that Service; and also agreed to allow 75 Pounds to defray some special Charges, that were requisite to encourage the Mission to the *Six Nations* (besides the Salary allowed by the Commissioners) which was also done on some Intimations given by Mr. *Brainerd*.

Mr. *Brainerd* spent himself much in writing those Letters, being exceeding weak: But it seem'd to be much to his Satisfaction, that he had been enabled to do it; hoping that it was something done for GOD, and which might be for the advancement of CHRIST's Kingdom and Glory. In writing the last of these Letters, he was obliged to use the Hand of another, not being able to write himself.

On

On the Thurſday of this Week (*Septemb.* 17.) was the laſt Time that ever he went out of his Lodging Room. That Day, he was again viſited by his Brother *Iſrael*, who continued with him thence-forward 'till his Death. O: that Evening, he was taken with ſomething of a *Diarrhea*; which he look'd upon as another Sign of his approaching *Death*: Whereupon he expreſs'd himſelf thus; *Oh, the glorious Time is now coming! I have longed to ſerve God perfectly: Now God will gratify thoſe Deſires!* And from Time to Time, at the ſeveral Steps and new Symptoms of the ſenſible Approach of his Diſſolution, he was ſo far from being ſunk or damp'd, that he ſeem'd to be animated, and made more chearful; as being glad at the Appearances of *Death*'s Approach. He often uſed the Epithet, *glorious*, when ſpeaking of the Day of his *Death*, calling it *that glorious Day*. And as he ſaw his Diſſolution gradually approaching, he was much in talking about it, with perfect Calmneſs ſpeaking of a future State; and alſo ſettling all his Affairs, very particularly and minutely giving Directions concerning what he would have done in one Reſpect and another after he was dead. And the nearer Death approached, the more deſirous he ſeem'd to be of it He ſeveral Times ſpake of the different Kinds of *Willingneſs to die*; and ſpoke of it as an ignoble, mean Kind of Willingneſs to die, to be willing to leave the Body, only to get rid of Pain; or to go to Heaven, only to get Honour and Advancement there.]

Saturday, *Sept.* 19. near Night, while I attempted to walk a little, my Tho'ts turned thus; *How infinitely ſweet it is, to love God, and be all for him!* Upon which it was ſuggeſted to me, *You are not an Angel, not lively and active.* To which my whole Soul immediately replied, *I as ſincerely deſire to love and glorify God, as any Angel in Heaven.* Upon which it was ſuggeſted again, *But you are filthy, not fit for Heaven.* Hereupon inſtantly appear'd the bleſſed Robes of CHRIST's *Righteouſneſs*, which I could not but exult and triumph in; and I view'd the infinite Excellency of God, and my Soul even broke with Longings, that God ſhould be *glorified*. I thought of Dignity in Heaven; but inſtantly the Tho't returned, *I don't go to Heaven to get Honour, but to give all poſſible Glory and Praiſe.* Oh, how I longed, that God ſhould be glorified on *Earth* alſo! Oh, I was made, for Eternity, if God might be glorified! *Bodily Pains* I cared not for: Tho' I was then in Extremity, I never felt eaſier; I felt willing to *glorify God* in that State of bodily Diſtreſs, as long as he pleaſed I ſhould continue in it. The *Grave* appeared really

ſweet, and I longed to lodge my weary Bones in it: But Oh that God might be *glorified!* this was the Burden of all my Cry. Oh, I knew, I ſhould be *active* as an Angel, in Heaven; and that I ſhould be ſtrip'd of my *filthy Garments!* So that there was no Objection.——— But Oh, to *love* and *praiſe God* more, to *pleaſe* him for ever! This my Soul panted after, and even now pants for while I write. Oh. that *God* might be *glorified* in the whole Earth. *Lord, let thy Kingdom come.* I longed for a Spirit of *Preaching* to deſcend and reſt on *Miniſters*, that they might addreſs the Conſciences of Men with Cloſeneſs and Power. I ſaw, God *had the reſidue of the Spirit*; and my Soul longed it ſhould be *poured from on high.* I could not but plead with God for my dear *Congregation*, that he would preſerve it, and not ſuffer *his great Name* to loſe it's Glory in that Work; My Soul ſtill longing, that *God* might be *glorified.*

[The extraordinary Frame, that he was in, that Evening, could not be hid; *his Mouth ſpake out of the Abundance of his Heart*, expreſſing in a very affecting Manner much the ſame Things as are written in his *Diary*: And among very many other extraordinary Expreſſions, which he then uttered, were ſuch as theſe; "*My Heaven* is to *pleaſe* GOD, and *glorify him*, "and give all to him, and to be wholly devoted to his Glory; "that is the Heaven I long for; that is my *Religion*, and "that is my *Happineſs*; and always was ever ſince I ſuppoſe "I had any true Religion; and all thoſe that are of *that* Re- "ligion, ſhall meet *me* in Heaven.—— I don't go to Heaven "to be advanced, but to give Honour to God. 'Tis no Matter "where I ſhall be ſtation'd in Heaven, whether I have a high "or a low Seat there; but to love and pleaſe and glorify God "is all: Had I a *Thouſand Souls*, if they were worth any "Thing, I would give 'em all to God; but I have nothing "to give, when all is done.—— It is impoſſible for any rational "Creature to be *happy* without acting all *for God*: God him- "ſelf could not make him happy any other Way.——— I long "to be in Heaven, *praiſing* and *glorifying* GOD with the holy "Angels: All my Deſire is to *glorify* GOD.——— My Heart "goes out to the *Burying Place*; it ſeems to me a *deſirable* "Place: but Oh to *glorify* GOD; that is it; that is above "all.——— 'Tis a great Comfort to me, to think, that I have "done a little *for* GOD in the World: Oh! 'tis but a *very* "*ſmall* Matter; yet I *have* done a little; and I lament it, "that I have not done *more* for him.——— There is nothing

"in

" in the World worth living for, but *doing Good*, and *finiſhing* " *God's Work*, doing the Work that *Chriſt* did. I ſee nothing " elſe in the World, that can yield any Satisfaction, beſides " *living to* GOD, *pleaſing him*, and *doing his whole Will.*——— " My greateſt Joy and Comfort *has been*, to do ſomething for " promoting the Intereſt of Religion, and the Souls of particular " Perſons: And *now*, in my Illneſs, while I am full of Pain " and Diſtreſs, from Day to Day, all the Comfort I have, is " in being able to do ſome little *Chare* [or ſmall Piece of " Work] *for* GOD; either by ſomething that I ſay, or by " writing, or ſome other Way."

He intermingled with theſe and other like Expreſſions, many pathetical *Counſels* to thoſe that were about him; particularly to my Children and Servants. He applied himſelf to ſome of my younger Children at this Time; calling them to him, and ſpeaking to 'em one by one; ſetting before them, in a very plain Manner, the Nature and Eſſence of true Piety, and its great Importance and Neceſſity; earneſtly warning them not to reſt in any Thing ſhort of that true and thorough Change of Heart, and a Life devoted to God; counſelling them not to be ſlack in the great Buſineſs of Religion, nor in the leaſt to delay it; enforcing his Counſels with this, that his Words were the Words of a *dying Man:* Said he, " I ſhall die here, and here I " ſhall be buried, and here you will ſee my Grave, and do you " remember what I have ſaid to you. I am going into Eternity: " And 'tis ſweet to me to think of Eternity; the Endleſneſs " of it makes it ſweet: But Oh, what ſhall I ſay to the Eter- " nity of the *Wicked!* I can't mention it, nor think of it: The " Thought is too dreadful. When you ſee my Grave, then " remember what I ſaid to you while I was alive: then think " with your ſelf, how that Man, that lies in that Grave, coun- " ſell'd and warned me to prepare for Death."

His *Body* ſeemed to be marvelloufly ſtrengthen'd, through the inward Vigour and Refreſhment of his *Mind*; ſo that, altho' before he was ſo weak that he could hardly utter a Sentence, yet now he continued his moſt affecting and profitable Diſcourſe to us for more than an Hour, with ſcarce any Intermiſſion; and ſaid of it, when he had done, *it was the laſt Sermon that ever he ſhould preach.*

This extraordinary Frame of Mind continued the next Day; of which he ſays in his *Diary* as follows.]

Lord's-Day *Sept.* 20. Was ſtill in a ſweet and comfortable Frame; and was again melted with Deſires that GOD might be

be *glorified*, and with Longings to love and live to him. Longed for the Influences of the divine Spirit to deſcend on *Miniſters*, in a ſpecial Manner. And Oh, I longed to be *with* God, to *behold his Glory*, and to bow in his Preſence!

[It appears by what is noted in his *Diary*, both of this Day, and the Evening preceeding, that his Mind at this Time was much impreſs'd with a Senſe of the Importance of the Work of the *Miniſtry*, and the Need of the Grace of God, and his ſpecial ſpiritual Aſſiſtance in this Work: And it alſo appear'd in what he expreſſed in Converſation; particularly in his Diſcourſe to his Brother *Iſrael*, who was then a Member of *Yale-College* at *New-Haven*, and had been proſecuting his Studies and academical Exerciſes there, to that End, that he might be fitted for the Work of the Miniſtry, and was now with him.* He now, and from Time to Time, in this his dying State, recommended to his Brother, a Life of Self-denial, of Weanedneſs from the World, and Devotedneſs to God, and an earneſt Endeavour to obtain much of the Grace of God's Spirit, and God's gracious Influences on his Heart; repreſenting the great Need which Miniſters ſtand in of them, and the unſpeakable Benefit of them from his own Experience. Among many other Expreſſions, he ſaid thus; "When Miniſters feel theſe ſpecial gra-"cious Influences on their Hearts, it wonderfully aſſiſts them "to come at the Conſciences of Men, and as it were to handle "them with Hands; whereas, without them, whatever Reaſon "and Oratory we make uſe of, we do but make uſe of *Stumps*, "inſtead of Hands."]

Monday, *Sept.* 21. I began to correct a little Volume of my private Writings: God, I believe, remarkably helped me in it; my Strength was ſurprizingly lengthen'd out, and my Thoughts quick and lively, and my Soul refreſh'd, hoping it might be a Work for God. Oh, how good, how ſweet it is, to labour for God!

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* This young Gentleman was an ingenious, ſerious, ſtudious and hopefully truly pious Perſon: There appeared in him many Qualities giving Hope of his being a great Bleſſing in his Day. But it has pleaſed God, ſince the Death of his *Brother*, to take *him* away alſo. He died that Winter, at *New-Haven*, on *Jan.* 6. 1747,8. of a nervous Fever, after about a Fortnight's Illneſs.

Tueſday,

Tuesday, *Sept.* 22. Was again employed in reading and correcting, and had the same Success, as the Day before. I was exceeding weak; but it seem'd to refresh my Soul, thus to spend Time.

Wednesday, *Sept.* 23. I finish'd my Corrections of the little Piece foremention'd, and felt uncommonly peaceful: It seem'd as if I had now done all my Work in this World, and stood ready for my Call to a better. As long as I see any Thing to be done for GOD, Life is worth having: But Oh, how vain and unworthy 'tis, to live for any lower End! —— This Day, I indited a Letter, I think, of great Importance, to the Rev. Mr. *Byram* in *New-Jersey*: Oh that God would bless and succeed that Letter, which was written for the Benefit of his Church! * Oh that God would *purify the Sons of* Levi, that his Glory may be advanced! —— This Night, I endured a dreadful Turn, wherein my Life was expected scarce an Hour or Minute together. But blessed be God, I have enjoyed considerable Sweetness in divine Things, this Week, both by Night and Day.

Thursday, *Sept.* 24. My Strength began to fail exceedingly; which look'd further as if I had done all my Work: However I had Strength to fold and superscribe my Letter. About two I went to Bed, being weak and much disordered, and lay in a burning Fever 'till Night, without any proper Rest. In the Evening, I got up, having lain down in some of my Cloaths; but was in the greatest Distress, that ever I endured, having an uncommon Kind of Hiccough; which either strangled me, or threw me into a Straining to vomit; and at the same Time was distress'd with griping Pains. Oh, the Distress of this Evening! I had little Expectation of my living the Night through, nor indeed had any about me: and I longed for the *finishing* Moment! —— I was obliged to repair to Bed by 6 o'Clock; and thro' Mercy enjoyed some Rest; but was grievously distress'd at Turns with the Hiccough. —— My Soul breath'd after GOD, while the Watcher was with me: — *When shall I come to God, even to God, my exceeding Joy? Oh for his blessed Likeness!*

Friday, *Sept.* 25. This Day, I was unspeakably weak, and little better than Speechless all the Day: However, I was able

* It was concerning the Qualifications of *Ministers*, and the Examination and Licensing of *Candidates* for the Work of the Ministry.

to write a little, and felt comfortably in some Part of the Day. Oh, it refreshed my Soul, to think of former Things, of Desires to glorify God, of the Pleasures of living to him! *Oh my dear God, I am speedily coming to thee, I hope! Hasten the Day, O Lord, if it be thy blessed Will: Oh come, Lord Jesus, come quickly. Amen.* *

Saturday, *Sept.* 26. I felt the Sweetness of divine Things, this Forenoon; and had the Consolation of a Consciousness that I was doing something for God.

Lord's-Day, *Sept.* 27. This was a very comfortable Day to my Soul; I think, *I awoke with God.* I was enabled to *lift up my Soul to God*, early this Morning; and while I had little bodily Strength, I found Freedom to lift up my Heart to God for my self and others. Afterwards, was pleased with the Thoughts of speedily entring into the unseen World.

[Early this Morning, as one of the Family came into the Room, he express'd himself thus: *I have had more* Pleasure *this Morning, than all the* Drunkards *in the World enjoy, if it were all extracted!* ——— So much did he esteem the *Joy of Faith* above the *Pleasures of Sin.*

He felt, that Morning, an unusual Appetite to Food; with which his Mind seem'd to be *exhilarated*, as looking on it a Sign of the very near Approach of *Death*; and said upon it, *I was born on a* Sabbath-Day; *and I have Reason to think I was new-born on a* Sabbath-Day; *& I hope I shall die on this* Sabbath-Day: *I should look upon it as a Favour, if it may be the Will of God that it should be so: I long for the Time. Oh,* why is his Chariot so long in coming? Why tarry the Wheels of his Chariots? *I am very willing to part with all: I am willing to part with my dear Brother* John, *and never to see him again, to go to be forever with the Lord.* † *Oh, when I go there, how will God's dear Church on Earth lie upon my Mind!*

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* This was the last that ever he wrote in his *Diary* with his own Hand: Tho' it is continued a little farther, in a broken Manner; written by his Brother *Israel*, but indited by his Mouth in this his weak and dying State.

† He had, before this, express'd a Desire, if it might be the Will of God, to live 'till his Brother returned from *New-Jersey*: Who, when he went away, intended, if possible, to perform his Journey and return in a Fortnight; hoping once more to meet his Brother in the Land of the Living. The Fortnight was now near expired, it ending the next Day. Afterwards

Afterwards, the same Morning, being asked, how he did, he answered, *I am almost in Eternity: I long to be there. My Work is done: I have done with all my Friends: All the World is nothing to me. I long to be in Heaven*, praising and glorifying GOD *with the holy* Angels: *All my Desire is to glorify God.*

During the whole of these last two Weeks of his Life, he seem'd to continue in this Frame of Heart, loose from all the World, as having done his Work, and done with all Things here below, having nothing to do but to die, and abiding in an earnest Desire and Expectation of the happy Moment, when his Soul should take it's Flight, and go to a State of Perfection of Holiness and perfect glorifying and enjoying God, manifested in a variety of Expressions. He said, *That the Consideration of the Day of Death, and the Day of Judgment, had a long Time been peculiarly sweet to him.* He from Time to Time spake of his being willing to leave the Body and the World *immediately*, that Day, that Night, and that Moment, if it was the Will of God. He also was much in expressing his Longings that the Church of Christ on *Earth* might flourish, and Christ's Kingdom here might be advanced, notwithstanding he was about to leave the *Earth*, and should not with his Eyes behold the desirable Event, nor be instrumental in promoting it. He said to me, one Morning, as I came into the Room, *My Thoughts have been employed on the old dear Theme*, The Prosperity *of God's Church on* Earth. *As I waked out of Sleep, I was led to cry for the pouring out of God's Spirit, and the Advancement of Christ's Kingdom, which the ear Redeemer did and suffered so much for. 'Tis* that *especially makes me long for it.*— He expressed much Hope that a glorious Advancement of Christ's Kingdom was *near* at Hand.

He once told me, that *he had formerly longed for the Outpouring of the Spirit of God, and the glorious Times of the Church, and hoped they were coming; and should have been willing to have lived to promote Religion at that Time, if that had been the Will of God*; *But* (says he) *I am willing it should be as it is; I would not have the Choice to make for my self, for ten Thousand Worlds.* He expressed on his Death-Bed a full Perswasion, that he should in *Heaven* see the Prosperity of the Church on *Earth*, and should rejoyce with Christ therein; And the Consideration of it seem'd to be highly pleasing and satisfying to his Mind.

He also still dwelt much on the great Importance of the Work of *Ministers* of the Gospel; and express'd his Longings, that they might be *fill'd with the Spirit of God*; and manifested much Desire to see some of the Neighbouring Ministers, whom he

had ſome Acquaintance with, and whoſe ſincere Friendſhip he was confident of, that he might converſe freely with them on that Subject, before he died. And it ſo happened, that he had Opportunity with ſome of them, according to his Deſire.

Another Thing that lay much on his Heart, and that he ſpake of, from Time to Time, in theſe near Approaches of Death, was the ſpiritual Proſperity of his own Congregation of Chriſtian *Indians* in *New-Jerſey*: and when he ſpake of them, it was with peculiar Tenderneſs; ſo that his Speech would be preſently interrupted and drowned with Tears.

He alſo expreſſed much Satisfaction in the Diſpoſals of Providence, with Regard to the Circumſtances of his *Death*; particularly that God had before his Death given him the Opportunity he had had in *Boſton*, with ſo many conſiderable Perſons, Miniſters and others, to give in *his Teſtimony* for God, and againſt falſe Religion, and many Miſtakes that lead to it, and promote it; and there to lay before pious and charitable Gentlemen, the State of the *Indians*, and their Neceſſities, to ſo good Effect; and that God had ſince given him Opportunity to write to them further concerning theſe Affairs; and to write other Letters of Importance, that he hoped might be of good Influence with Regard to the State of Religion among the *Indians*, and elſewhere, after his Death. He expreſs'd great Thankfulneſs to God for his Mercy in theſe Things. He alſo mentioned it as what he accounted a merciful Circumſtance of his Death, that he ſhould die *here* ‖. And ſpeaking of theſe Things, he ſaid, *God had granted him all his Deſire*; and ſignified, that now he could with the greater Alacrity leave the World.]

‖ The Editor takes Leave to make the Remark, that when Mr. *Brainerd* was at *Boſton*, ſick nigh unto Death, it was with Reluctance he thought of dying in a Place where *Funerals* are often attended with a *Pomp & Show*, which (eſpecially on Occaſion of his own) he was very averſe to any Appearance of: And tho' it was with ſome Difficulty he got his Mind reconciled to the Proſpect then before him, yet at laſt he was bro't to acquieſce in the Divine Will, with Reſpect to this Circumſtance of his Departure. However, it pleaſed God to order the Event ſo as to gratify his *Deſire*, which he had expreſs'd, of getting back to *Northampton*, with a View particularly to a more ſilent and private *Burial*.

Monday,

Monday, *Sept.* 28. I was able to read, and make some few Corrections in my private Writings; but found I could not write much as I had done; I found myself sensibly declined in all Respects. It has been only from a little while before Noon, 'til about one or two o'Clock, that I have been able to do any Thing, for some Time past: Yet this refresh'd my Heart, that I could do any Thing, either publick or private, that I hoped was for God.

[This Evening, he was suppos'd to be dying: He tho't so himself, and was tho't so by those who were about him. He seem'd glad at the Appearance of the near Approach of Death. He was almost Speechless, but his Lips appear'd to move; and one that sat very near him, heard him utter such Expressions as these, *Come, Lord Jesus, come quickly.*——— Oh, *why is his Chariot so long in coming!* —— After he revived, he blamed himself for having been too eager to be gone. And in expressing what he found in the Frame of his Mind at that Time, he said, he then found an inexpressibly sweet Love to those that he look-ed upon as *belonging to Christ*, beyond almost all that ever he felt before; so that it *seem'd* (to use his own Words) *like a little Piece of* Heaven *to have one of them near him.* And being asked, whether he heard the Prayer that was (at his Desire) made with him; he said, *Yes, he heard every Word, and had an uncommon Sense of the Things that were uttered in that Prayer, and that every Word reach'd his Heart.*

On the Evening of the next Day, *viz.* Tuesday, *Septemb.* 29. As he lay in his Bed, he seem'd to be in an extraordinary Frame; his Mind greatly engaged in sweet Meditations concerning the Prosperity of *Zion:* There being present here at that Time two young Gentlemen of his Acquaintance, that were *Candidates* for the *Ministry*, he desired us all to unite in singing a Psalm on that Subject, even *Zion*'s Prosperity. And on his Desire we sung a Part of the CII *Psalm.* This seem'd much to refresh and revive him, and gave him new Strength; so that, tho' before he could scarcely speak at all, now he proceeded, with some Freedom of Speech, to give his dying Counsels to those two young Gentlemen fore-mentioned, relating to their Preparation for, and Prosecution of that great Work of the Ministry they were designed for; and in particular, earnestly recommended to 'em frequent secret *Fasting* and *Prayer*: And enforced his Counsel with Regard to this, from his own *Experience* of the great Comfort and Benefit of it; which (said he) I should not mention, were it not that I am a *dying* Person. And

after he had finiſhed his Counſel, he made a Prayer, in the Audience of us all; wherein, beſides praying for this Family, for his Brethren, and thoſe Candidates for the Miniſtry, and for his own Congregation, he earneſtly prayed for the reviving and flouriſhing of Religion in the World.

'Till now, he had every Day ſat up Part of the Day; but after this, he never roſe from his Bed.]

Wedneſday, *Sept.* 30. I was obliged to keep my Bed the whole Day, thro' Weakneſs. However, redeem'd a little Time, and with the Help of my Brother, read and corrected about a Dozen Pages in my M.S. giving an Account of my Converſion.

Thurſday, *Octob.* 1. I endeavoured again to do ſomething by Way of writing, but ſoon found my Powers of Body and Mind utterly fail. Felt not ſo ſweetly, as when I was able to do ſomething that I hoped would do ſome Good. In the Evening, was diſcompoſed and wholly delirious; but it was not long before God was pleaſed to give me ſome Sleep, and fully compoſed my Mind. † Oh, bleſſed be God for his great Goodneſs to me, ſince I was ſo low at Mr. *Bromfield*'s, on Thurſday *June* 18 laſt paſt. He has, except thoſe few Minutes, given me the clear Exerciſe of my Reaſon, and enabled me to labour much for him, in Things both of a publick and private Nature; and perhaps to do more Good, than I ſhould have done if I had been well; beſides the comfortable Influences of his bleſſed Spirit, with which he has been pleaſed to refreſh my Soul. May his Name have all the Glory for ever and ever. Amen.

Friday, *Octob.* 2. My Soul was this Day, at Turns, ſweetly ſet on GOD: I longed to be *with him*, that I might *behold his Glory*: I felt ſweetly diſpoſed to commit all to him, even my deareſt Friends, my deareſt Flock, and my abſent Brother, and all my Concerns for Time and Eternity. Oh that *his Kingdom* might come in the World; that they might all love and glorify him, for what he is in himſelf; and that the bleſſed Redeemer might *ſee of the Travail of his Soul, and be ſatisfied.* Oh, *come, Lord Jeſus, come quickly.* Amen. *

† From this Time forward, he had the free Uſe of his Reaſon 'till the Day before his Death; excepting that at ſome times he appear'd a little loſt for a Moment, at firſt waking out of Sleep.

* Here ends his *Diary*: Theſe are the *laſt Words*, that are written in it, either by his own Hand, or by any other from his Mouth.

[The

[The next Evening, we very much expected his Brother *John* from *New-Jersey*; it being about a Week after the Time that he proposed for his Return, when he went away. And tho' our Expectations were still disappointed; yet Mr. *Brainerd* seem'd to continue unmoved, in the same calm and peaceful Frame, that he had before manifested; as having resigned all to God, and having done with his Friends, and with all Things here below.

On the Morning of the next Day, being Lord's-Day, *Oct.* 4. as my Daughter *Jerusha* (who chiefly tended him) came into the Room, he look'd on her very pleasantly, and said, *Dear* Jerusha, *are you willing to part with me?* —— *I am quite willing to part with you: I am willing to part with all my Friends: I am willing to part with my dear Brother* John; *altho' I love him the best of any Creature living: I have committed him and all my Friends to God, and can leave them with God. Tho', if I thought I should not see you, and be happy with you in another World, I could not bear to part with you. But we shall spend an happy Eternity together!* * In the Evening, as one came into the Room with a Bible

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* Since this, it has pleased a holy and sovereign God to take away this my dear Child by Death, on the 14 of *February*, next following; after a short Illness of five Days; in the eighteenth Year of her Age. She was a Person of much the same Spirit with Mr. *Brainerd*. She had constantly taken Care of, and tended him in his Sickness, for 19 Weeks before his Death; devoting herself to it with great Delight, because she look'd on him as an eminent Servant of Jesus Christ. In this Time, he had much Conversation with her on Things of Religion; and in his dying State, often express'd to us, her Parents, his great Satisfaction concerning her true Piety, and his Confidence that he should meet her in Heaven; and his high Opinion of her, not only as a true Christian, but a very eminent Saint; One whose Soul was uncommonly fed and entertain'd with Things that appertain to the most spiritual experimental and distinguishing Parts of Religion; and one who by the Temper of her Mind was fitted to deny her self for God, and to do Good, beyond any young Woman whatsoever that he knew of. She had manifested a Heart uncommonly devoted to God, in the Course of her Life, many Years before

Bible in her Hand, he expreſs'd himſelf thus; *Oh, that dear Book! that lovely Book! I ſhall ſoon ſee it open'd! The Myſteries that are in it, and the Myſteries of God's Providence, will be all unfolded!*

His Diſtemper now very apparently prey'd on his Vitals in an extraordinary Manner: Not by a ſudden breaking of *Ulcers* in his Lungs, as at *Boſton*, but by a conſtant Diſcharge of purulent Matter, in great Quantities: So that what he bro't up by Expectoration, ſeem'd to be as it were Mouthfuls of almoſt clear *Pus*; which was attended with very great inward Pain and Diſtreſs.

On Thurſday, *Octob.* 6. He lay, for a conſiderable Time, as if he were dying. At which Time, he was heard to utter, in broken Whiſpers, ſuch Expreſſions as theſe; *He will come, he will not tarry.— I ſhall ſoon be in Glory.— I ſhall ſoon glorify God with the Angels.*—— But after ſome Time he revived.

The next Day, *viz.* Wedneſday, *Octob.* 7. His Brother *John* arrived, being returned from *New-Jerſey*; where he had been detained much longer than he intended, by a mortal ſickneſs prevailing among the Chriſtian *Indians*, and by ſome other Things in their Circumſtances that made his Stay with them neceſſary. Mr. *Brainerd* was affected and refreſh'd with ſeeing him, and appeared fully ſatisfied with the Reaſons of his Delay; ſeeing the Intereſt of Religion and of the Souls of his People required it.

The next Day, Thurſday, *Octob.* 8. He was in great Diſtreſs and Agonies of Body; and for the bigger Part of the Day, was much diſordered as to the Exerciſe of his Reaſon. In the Evening, he was more compoſed, and had the Uſe of his Reaſon well; but the Pain of his Body continued and increaſed. He told me, it was impoſſible for any to conceive of the Diſtreſs he felt in his Breaſt. He manifeſted much Concern leſt he ſhould diſhonour God by Impatience, under his extreme Agony; which was ſuch, that he ſaid, the Thought of enduring it one Minute longer was almoſt inſupportable. He deſired, that others would be much in lifting up their Hearts continually to God for him, that God would ſupport him, and give him Patience. He ſig-

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fore her Death; and ſaid on her Death-Bed, that *ſhe had not ſeen one Minute for ſeveral Years, wherein ſhe deſired to live one Minute longer, for the ſake of any other Good in Life, but doing Good, living to God, and doing what might be for his Glory.*

nified,

[illegible] he expected to die that Night; but seem'd to fear [illegible]; and the Disposition of his Mind with Regard to [illegible] appeared still the same that it had been all along. And [illegible] his bodily Agonies, yet the Interest of *Zion* lay [illegible] Weight on his Mind; as appeared by some considerable Discourse he had that Evening with the Rev. Mr. *Bridge*, one of the neighbouring Ministers (who was then present) concerning the great Importance of the Work of the Ministry, *&c.* And afterwards, when it was very late in the Night, he had much very proper and profitable Discourse with his Brother *John*, concerning his Congregation in *New-Jersey*, and the Interest of Religion among the *Indians*. In the latter Part of the Night, his bodily Distress seemed to rise to a greater Height than ever; and he said to those then about him, that *it was another Thing to die, than People imagined*; explaining himself to mean that they were not aware what *bodily* Pain and Anguish is undergone before Death. Towards Day, his Eyes fix'd; and he continued lying immovable, 'till about 6 o'Clock in the Morning, and then expired, on Friday, *October.* 9. 1747. when his Soul, as we may well conclude, was received by his dear Lord and Master, as an eminently faithful Servant, into that State of Perfection of Holiness, and Fruition of God, which he had so often and so ardently longed for; and was welcom'd by the glorious Assembly in the upper World, as one peculiarly fitted to join them in their blessed Employments and Enjoyments.

Much Respect was shewn to his Memory at his *Funeral*; which was on the Monday following, after a Sermon preach'd the same Day, on that solemn Occasion. His Funeral was attended by eight of the neighbouring Ministers, and seventeen other Gentlemen of liberal Education, and a great Concourse of People.

Some further REMAINS of the Rev. Mr. DAVID BRAINERD.

[I.] A SCHEME of a *Dialogue* between the various *Powers* and *Affections* of the Mind, as they are found alternately whiſpering in the *godly Soul.* [Mention'd in his *Diary*, Feb. 3. 1744.]

I. THE *Underſtanding* introduced, (1) As diſcovering it's own Excellency, and Capacity of enjoying the moſt ſublime Pleaſure and Happineſs. (2) As obſerving it's Deſire equal to it's Capacity, and incapable of being ſatisfied with any Thing that will not fill it in the utmoſt Extent of it's Exerciſe. (3) As finding it ſelf a dependent Thing, not Self-ſufficient; and conſequently unable to ſpin Happineſs (as the Spider ſpins it's Web) out of it's own Bowels. This Self-ſufficiency obſerved to be the Property and Prerogative of GOD alone, and not belonging to any created Being. (4) As in vain ſeeking ſublime Pleaſure, Satisfaction, and Happineſs adequate to it's Nature, amongſt created Beings. The Search and Knowledge of the Truth in the natural World allowed indeed to be refreſhing to the Mind; but ſtill failing to afford compleat Happineſs. (5) As diſcovering the Excellency and Glory of GOD, that he is the Fountain of Goodneſs, and Well Spring of Happineſs, and every Way fit to anſwer the enlarged Deſires and Cravings of our immortal Souls.

2. The *Will* introduced, as neceſſarily, yet freely chuſing this GOD for it's ſupreme Happineſs and only Portion, fully complying with the Underſtanding's Dictates, acquieſcing in GOD as the beſt Good, his Will as the beſt Rule for intelligent Creatures, and rejoicing that GOD is in every Reſpect juſt what he is; and withal chuſing and delighting to be a dependent Creature, always ſubject to this GOD, not aſpiring after Self-ſufficiency and Supremacy, but acquieſcing in the contrary.

3. Ardent

3. Ardent *Love* or *Desire* introduced, as passionately longing to please and glorify the Divine Being, to be in every Respect conformed to him, and in that Way to enjoy him. This Love or Desire represented as most genuine; not induced by mean and mercenary Views; not primarily springing from selfish Hopes of Salvation, whereby the divine Glories would be Sacrificed to the Idol Self; not arising from a slavish Fear of Divine Anger in Case of Neglect, nor yet from Hopes of feeling the Sweetness of that tender and pleasant Passion of Love in one's own Breast; but from a just Esteem of the beauteous Object beloved. This *Love* further represented, as attended with vehement Longings after the Enjoyment of it's Object, but unable to find by what Means.

4. The *Understanding* again introduced, as informing (1.) How God might have been enjoyed, yea, how he must necessarily have been enjoyed, had not Man sin'd against him; that as there was *Knowledge*, *Likeness*, and *Love*, so there must needs be Enjoyment, while there was no Impediment. (2.) How he may be enjoyed in some Measure now, *viz.* by the same *Knowledge* begetting *Likeness* and *Love*, which will be answer'd with Returns of *Love*, and the Smiles of God's Countenance, which are better than Life. (3.) How God may be perfectly enjoyed, *viz.* by the Soul's perfect Freedom from Sin. This perfect Freedom never obtain'd 'till Death; and then not by any unaccountable Means, or in any unheard-of Manner; but the same by which it has obtain'd some Likeness to and Fruition of God in this World, *viz.* a clear Manifestation of him.

5. *Holy Desire* appears, and enquires why the Soul may not be perfectly holy; and so perfect in the Enjoyment of God here; and expresses most insatiable Thirstings after such a Temper, and such Fruition, and most consummate Blessedness.

6. *Understanding* again appears, and informs, that God designs that those whom he sanctifies in Part here, and intends for immortal Glory, shall tarry a while in this present evil World, that their own Experience of Temptations *&c.* may teach 'em how great the Deliverance is, which God has wrought for 'em, that they may be swallowed up in Thankfulness and Admiration to Eternity; as also that they may be instrumental of doing Good to their Fellow-Men. Now if they were perfectly holy *&c.* a World of Sin would not be a fit Habitation for them: and further, such Manifestations of God as are necessary compleatly to sanctify the Soul, would be insupportable to the Body, so that we can't *see God and live.*

7 *Holy Impatience* is next introduced, complaining of the Sins and Sorrows of Life, and almoſt repining at the Diſtance of a State of Perfection, uneaſy to ſee and feel the Hours hang ſo dull and heavy, and almoſt concluding that the Temptations, Hardſhips, Diſappointments, Imperfections, and tedious Employments of Life will never come to a happy Period.

8. *Tender Conſcience* comes in, and meekly reproves the Complaints of *Impatience*; urging how careful and watchful we ought to be, leſt we ſhould offend the divine Being with Complaints; alledging alſo the Fitneſs of our waiting patiently upon God for all we want, and that in a Way of doing and ſuffering; and at the ſame Time mentioning the Barrenneſs of the Soul, how much precious Time it miſimproved, and how little it has enjoyed of God, compared with what it might have done; as alſo ſuggeſting how frequently impatient Complaints ſpring from nothing better than Self-love, want of Reſignation, and a greater Reverence of the Divine Being.

9. *Judgment* or *ſound Mind* next appears, and duly weighs the Complaints of *Impatience*, and the gentle Admonitions of *tender Conſcience*, and impartially determines between 'em. On the one hand, it concludes, that we may always be impatient with Sin; and ſuppoſes, that we may alſo with ſuch Sorrow, Pain, and Diſcouragement, as hinder our Purſuit of Holineſs, tho' they ariſe from the weakneſs of Nature. It allows us to be impatient of the Diſtance at which we ſtand from a State of Perfection and Bleſſedneſs. It further indulges Impatience at the Delay of Time, when we deſire the Period of it for no other End than that we may with Angels be employed in the moſt lively ſpiritual Acts of Devotion, and in giving all poſſible Glory to him that lives forever. Temptations and ſinful Imperfections, it thinks we may juſtly be uneaſy with; and Diſappointments, at leaſt thoſe that relate to our Hopes of Communion with God, and growing Conformity to him. And as to the tedious Employments and Hardſhips of Life, it ſuppoſes ſome Longing for the End of 'em not inconſiſtent with a Spirit of Faithfulneſs, and a chearful Diſpoſition to perform the one and endure the other: It ſuppoſes, that a faithful Servant, who fully deſigns to do all he poſſibly can, may ſtill juſtly long for the Evening; and that no rational Man would blame his kind and tender Spouſe, if he perceived her longing to be with him, while yet Faithfulneſs & Duty to him might ſtill induce her to yield, for the preſent, to remain at a painful Diſtance from him.— On the other Hand, it approves of the Caution, Care and Watchfulneſs

neſs of *tender Conſcience*, left the Divine Being ſhould be offended with impatient Complaints: It acknowledges the Fitneſs of our *waiting upon God*, in a Way of patient doing and ſuffering; But ſuppoſes this very conſiſtent with ardent Deſires to *depart and to be with Chriſt*. It owns it fit that we ſhould always remember our own Barrenneſs, and thinks alſo that we ſhould be impatient of it, and conſequently long for a State of Freedom from it; and this, not ſo much that we may feel the Happineſs of it, but that God may have the Glory. It grants, that impatient Complaints often ſpring from Self-love, and Want of Reſignation and Humility. Such as theſe it diſapproves; and determines, we ſhould be impatient only of Abſence from God, & Diſtance from that State and Temper wherein we may moſt glorify him.

10. *Godly Sorrow* introduced, as making her ſad Moan, not ſo much that ſhe is kept from the free Poſſeſſion and full Enjoyment of Happineſs, but that God muſt be diſhonoured; the Soul being ſtill in a World of Sin, and itſelf imperfect. She here, with Grief, counts over paſt Faults, preſent Temptations, and Fears for the future.

11. *Hope* or *holy Confidence* appears, and ſeems perſwaded that *nothing ſhall ever ſeparate the Soul from the Love of God in Chriſt Jeſus*. It expects divine Aſſiſtance and Grace ſufficient for all the doing and ſuffering-Work of Time, and that Death will ere long put a happy Period to all Sin and Sorrow; and ſo takes Occaſion to rejoyce.

12. *Godly Fear*, or *holy Jealouſy* here ſteps in, and ſuggeſts ſome timorous Apprehenſions of the Danger of Deception; mentions the Deceitfulneſs of the Heart, the great Influence of irregular Self-Love in a fallen Creature; enquires whether it ſelf is not likely to have fallen in with Deluſion, ſince the Mind is ſo dark, and ſo little of GOD appears to the Soul; and queries whether all it's Hopes of perſevering Grace mayn't be Preſumption, and whether it's confident Expectations of meeting Death as a Friend, mayn't iſſue in Diſappointment.

13. Hereupon, *Reflection* appears, and minds the Perſon of his paſt Experiences; as to the preparatory Work of Conviction and Humiliation; The View he then had of the Impoſſibility of Salvation, from himſelf, or any created Arm: The Manifeſtation he has likewiſe had of the Glory of GOD in *Jeſus Chriſt*: How he then admired that Glory, and choſe that GOD for his only Portion, becauſe of the Excellency and Amiableneſs he diſcovered in him; not from ſlaviſh Fear of being damned, if he did not, nor from baſe and mercenary Hopes of ſaving himſelf;

but from a juſt Eſteem of that beauteous and glorious Object: As alſo how he had from Time to Time rejoyced and acquieſced in GOD, for what he is in himſelf; being delighted, that he is infinite in Holineſs, Juſtice, Power, Sovereignty, as well as in Mercy, Goodneſs and Love: How he has likewiſe, Scores of Times, felt his Soul mourn for Sin, for this very Reaſon, becauſe it is contrary and grievous to GOD; yea, how he has mourned over one vain and impertinent Thought, when he has been ſo far from Fear of the divine vindictive Wrath for it, that on the contrary he has enjoyed the higheſt Aſſurance of the divine everlaſting Love: How he has, from Time to Time, delighted in the Commands of God, for their own Purity and Perfection, and longed exceedingly to be conformed to 'em, and even to be *holy as GOD is holy*; and counted it preſent Heaven, to be of a heavenly Temper: How he has frequently rejoyced, to think of being for ever ſubject to, & dependent on GOD; accounting it infinitely greater Happineſs to glorify GOD in a State of Subjection to, and Dependence on him, than to be a *god* himſelf; and how Heaven it ſelf would be no Heaven to him, if he could not there be every Thing that GOD would have him be.

14. Upon this, *Spiritual Senſation* being awaked, comes in, and declares that She now feels & *taſtes that the Lord is gracious*; that he is the only ſupreme Good, the only Soul-ſatisfying Happineſs; that he is a compleat, ſelf-ſufficient, and almighty Portion. She whiſpers, *Whom have I in Heaven* but this GOD, this dear and bleſſed Portion; *and there is none upon Earth* I deſire beſides him. Oh, 'tis Heaven, to pleaſe him and to be juſt what he would have me be! O that my Soul were *holy, as God is holy*: O that it was *pure, as Chriſt is pure*; and *perfect as my Father in Heaven is perfect*. Theſe are the ſweeteſt Commands in God's Book, comprizing all others; and ſhall I break 'em? Muſt I break 'em? Am I under a fatal Neceſſity of it, as long as I live in this World? Oh my Soul! Wo, Wo is me, that I am a Sinner! Becauſe I now neceſſarily grieve and offend this bleſſed GOD, who is infinite in Goodneſs and Grace. Oh, methinks, ſhould he puniſh me for my Sins, it would not wound my Heart ſo deep to offend him; But, tho' I ſin continually, he continually repeats his Kindneſs towards me! Oh, methinks I could bear any Suffering; but how can I bear to grieve and diſhonour this bleſſed God! How ſhall I give ten Thouſand Times more Honour to him? What ſhall I do, to glorify and worſhip this beſt of Beings? O that I could conſecrate my ſelf, Soul and Body, to his Service for ever. O that I could give up my ſelf to him,

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ſo as never more to attempt to be my own, or to have any Will or Affections that are not perfectly conformed to his. But Oh, Alas, Alas! I can't, I feel I can't, be thus entirely devoted to GOD: I can't live and ſin not. O ye *Angels*, do ye glorify him inceſſantly: If poſſible, exert your ſelves ſtill more, in more lively and ardent Devotion: If poſſible, proſtrate your ſelves ſtill lower before the Throne of the bleſſed King of Heaven: I long to bear a Part with you, and if it were poſſible, to help you. Yet when we have done, we ſhall not be able to offer the ten Thouſandth Part of the Homage he is worthy of. While *ſpiritual Senſation* whiſpered theſe Things, *Fear* and *Jealouſy* were greatly overcome; and the Soul replied, *Now I know, and am aſſured*, &c. and again it welcom'd Death as a Friend, ſaying, *O Death, where is thy Sting*, &c.

15. Finally, *Holy Reſolution* concludes the Diſcourſe, fixedly determining to *follow hard after GOD*, and continually to purſue a Life of Conformity to him. And the better to purſue this, enjoining it on the Soul always to remember, that GOD is the only ſource of Happineſs, that his Will is the only Rule of Rectitude to an intelligent Creature, that Earth has nothing in it deſirable for it ſelf, or any further than GOD is ſeen in it; and that the Knowledge of God in Chriſt, begetting and maintaining Love, and mortifying ſenſual and fleſhly Appetites, is the Way to be holy on Earth, and ſo to be attempered to the compleat Holineſs of the heavenly World.

[II.] Some *gloomy* and *deſponding* Thoughts of a Soul under *Convictions of Sin*, and Concern for it's eternal Salvation.

1. I Believe, my Caſe is *ſingular*, that none ever had ſo many ſtrange and different Thoughts and Feelings as I.

2. I have been concern'd much *longer* than many *others*, that I have known or read of, who have been ſavingly *converted*, and yet I am left.

3. I have *withſtood* the Power of *Convictions* a long Time, and therefore I fear, I ſhall be finally left of GOD.

4. I never ſhall be converted, without *ſtronger* Convictions, and *greater Terrors* of Conſcience.

5. I don't aim at the *Glory* of GOD in any Thing I do, and therefore I can't hope for Mercy.

7. The

6. I don't ſee the Evil Nature of *Sin*, nor the Sin of my *Nature*; and therefore I am diſcouraged.

7. The more I *ſtrive*, the more *blind* and *hard* my Heart is, and the worſe I grow continually.

8. I fear, GOD never ſhew'd *Mercy* to one ſo *vile* as I.

9. I fear, I am not *elected*, and therefore muſt periſh.

10. I fear, the *Day* of Grace is *paſt* with me.

11. I fear, I have committed the *unpardonable* Sin.

12. I am an *old* Sinner; and if God had deſigned Mercy for me, he would have called me Home to himſelf before now.

[III.] *Some Signs* of *Godlineſs.*

The diſtinguiſhing Marks of a *true Chriſtian*, taken from one of my old Manuſcripts; where I wrote as *I felt* and *experienced*, and not from any conſiderable Degree of doctrinal Knowledge, or Acquaintance with the Sentiments of others in this Point.

1. HE has a true *Knowledge* of the Glory and Excellency of GOD, that he is moſt worthy to be loved and praiſed for his own divine Perfections. *Pſal.* CXLV. 3.

2. GOD is his *Portion.* Pſal. LXXIII. 25. And GOD's *Glory*, his great Concern. *Matth.* VI. 22.

3. *Holineſs* is his *Delight*; nothing he ſo much longs for, as to be holy, as God is holy. *Phil.* III. 9,——12.

4. *Sin* is his greateſt *Enemy.* This he hates, for it's own Nature, for what it is in it ſelf, being contrary to a holy GOD. *Jer.* II. 1. And conſequently he hates all Sin. *Rom.* VII. 24. 1 *Joh.* III. 9.

5. The *Laws* of GOD alſo are his Delight. *Pſal.* CXIX. 97. *Rom.* VII. 22. Theſe he obſerves, not out of Conſtraint, from a ſervile Fear of Hell; but they are his Choice. *Pſal.* CXIX. 30. The ſtrict Obſervance of them is not his Bondage, but his greateſt Liberty. *ver.* 45,

[IV.] LETTERS,

[IV.] LETTERS, written by Mr. *Brainerd* to his Friends.

ADVERTISEMENT.

MR. *Brainerd* had a large Acquaintance and Correſpondence, eſpecially in the latter Part of his Life, and he did much at writing *Letters* to his abſent Friends; but the moſt of his Acquaintance living at a great Diſtance from me, I have not been able to obtain Copies of many that he wrote: However, the greater Part of thoſe which I have ſeen, are ſuch as appear to me of profitable Tendency, and worthy of the publick View: I have therefore here added a few of his *Letters*.

N. B. Several of theſe which follow, are not publiſhed at large, becauſe ſome Parts of them were concerning particular Affairs of a private Nature.

No. 1. To his Brother *John*, then a Student at *Yale-College* in *New-Haven*.

Kaunaumeek, April 30. 1743.

Dear Brother,

I Should tell you, *I long to ſee you*, but that my own Experience has taught me, there is no Happineſs, & plenary Satisfaction to be enjoyed, in *earthly Friends*, tho' ever ſo near and dear, or in any other Enjoyment, that is not GOD himſelf. Therefore, if the *God of all Grace* would be pleaſed graciouſly to afford us each *his Preſence* and *Grace*, that we may perform the Work, and endure the Trials he calls us to, in a moſt diſtreſſing tireſome Wilderneſs, 'till we arrive at our Journey's End; the local Diſtance, at which we are held from each other at the preſent, is a Matter of no great Moment or Importance to either of us. But Alas! The Preſence of GOD is what I want.——— I live in the moſt lonely melancholy *Deſert*, about 18 Miles from *Albany* (for it was not thought beſt that I ſhould go to *Delaware*-River, as I believe I hinted to you in a Letter from *New-York*.) I board with a poor *Scotch-Man*: His Wife can talk ſcarce any *Engliſh*. My *Diet* conſiſts moſtly of Haſty-Pudding, boil'd Corn, and Bread baked in the Aſhes, and ſometimes a little Meat and Butter. My *Lodging* is a little Heap of Straw, laid upon ſome Boards, a little Way from the Ground: For it is a Log-Room, without

without any Floor, that I lodge in. My *Work* is exceeding hard and difficult: I travel on Foot a Mile and half, the worſt of Way, almoſt daily, and back again; for I live ſo far from my *Indians*.—— I have not ſeen an *Engliſh* Perſon this Month.—Theſe, and many other Circumſtances, as uncomfortable, attend me; and yet my *ſpiritual Conflicts* and *Diſtreſſes* ſo far *exceed* all theſe, that I ſcarce think of them, or hardly mind but that I am entertain'd in the moſt ſumptuous Manner. The Lord grant that I may learn to *endure Hardneſs, as a good Soldier of* JESUS CHRIST. As to my *Succeſs* here, I can't ſay much as yet: The *Indians* ſeem generally kind, and well diſpoſed towards me, and are moſtly very attentive to my Inſtructions, and ſeem willing to be taught further: Two or three, I hope, are under ſome *Convictions*; But there ſeems to be little of the ſpecial workings of the divine Spirit among them yet; which gives me many a Heart-ſinking Hour. Sometimes I hope, God has abundant Bleſſings in Store for them and me; but at other Times I am ſo over-whelmed with Diſtreſs, that I can't ſee how his Dealings with me are conſiſtent with Covenant-Love and Faithfulneſs, and I ſay, *Surely his tender Mercies are clean gone for ever.*——But however, I ſee, I *needed* all this *Chaſtiſement* already: *'Tis good for me*, that I have endured theſe Trials, and have hitherto little or no apparent Succeſs. Don't be diſcouraged by my Diſtreſſes: I was under great Diſtreſs, at Mr. *Pomroy's*, when I ſaw you laſt; but *God has been with me of a Truth*, ſince that: He helped me ſometimes ſweetly at *Long-Iſland*, and elſewhere. But let us always remember, that we muſt *through much Tribulation* enter into God's eternal Kingdom of Reſt and Peace. The Righteous are *ſcarcely* ſaved: Tis an infinite Wonder, that we have well-grounded Hopes of being ſaved at all. For my Part, I feel the moſt *vile* of any Creature living; and I am ſure ſometimes, there is not ſuch another exiſting on this Side *Hell*.—— Now, all you can do for me, is, to pray inceſſantly, that God would make me humble, holy, reſigned, and heavenly-minded, by all my Trials.—— *Be ſtrong in the Lord, and in the Power of his Might.* Let us *run, wreſtle* and *fight*, that we may win the *Prize*, and obtain that compleat Happineſs, to be *Holy as God is Holy*. So, wiſhing and praying that you may advance in Learning and Grace, and be fit for ſpecial Service for God, I remain

Your affectionate Brother.

D. Brainerd.

No. 2. To his Brother *John*, at *Yale-College* in *New-Haven*.

Kaunaumeek, *December* 27. 1743.

Dear Brother,

I Long to see you, and know how you fare in your Journey thro' a World of inexpressible Sorrow, where we are compass'd about with *Vanity*, *Confusion* and *Vexation of Spirit*. I am more weary of Life, I think, than ever I was. The whole *World* appears to me like a huge *Vacuum*, a vast empty Space, whence nothing desirable, or at least satisfactory, can possibly be derived; and I long, *daily* to *die* more and more to it; even tho' I obtain not that Comfort from spiritual Things, which I earnestly desire. *Worldly* Pleasures, such as flow from Greatness, Riches, Honours, & sensual Gratifications, are infinitely *worse* than none. May the Lord deliver us more and more from these *Vanities*. I have spent most of the Fall and Winter hitherto in a very weak State of Body; and sometimes under pressing inward Trials and spiritual Conflicts: but *having obtain'd Help from* GOD, *I continue to this Day*; and am now something better in Health, than I was sometime ago. I find nothing more conducive to a Life of *Christianity*, than a diligent, industrious and faithful Improvement of precious *Time*. Let us then faithfully perform that Business, which is allotted to us by divine Providence, to the utmost of our bodily Strength, and mental Vigour. Why should we sink, and grow discouraged, with any particular Trials, and Perplexities, we are called to encounter in the World? *Death* and *Eternity* are just before us; a few tossing Billows more will waft us into the World of Spirits, and we hope (thro' infinite Grace) into endless Pleasures, and uninterrupted Rest and Peace. Let us then *run with Patience the Race set before us*. Heb. xii. 1, 2. And Oh that we could depend more upon the *living GOD*, and less upon our own Wisdom and Strength.—— Dear Brother, may the GOD *of all Grace* comfort your Heart, and succeed your Studies, and make you an Instrument of Good to his People in your Day. This is the constant Prayer of

Your affectionate Brother:

David Brainerd.

No. 3. To his Brother *Israel*, at *Haddam*.

Kaunaumeek *Jan.* 21. 1743,4

My Dear Brother,

——THere is but *one* Thing, that deserves our highest Care and most ardent Desires; and that is, that we may answer the great *End*, for which we were made; *viz.* to

glorify that GOD, who has given us our Beings and all our Comforts, and do all the *Good*, we poſſibly can, to our *Fellow-Men*, while we live in the World: And verily Life is not worth the having, if it be not improved for this noble End and Purpoſe. Yet, alas, how little is this thought of among Mankind! Moſt Men ſeem to *live to themſelves*, without much Regard to the Glory of God, or the Good of their Fellow-Creatures; they earneſtly deſire, and eagerly purſue after the Riches, the Honours, and the Pleaſures of Life, as if they really ſuppoſed, that Wealth, or Greatneſs, or Merriment, could make their immortal Souls happy. But, alas, what falſe and deluſive *Dreams* are theſe! And how Miſerable will thoſe ere long be, who are not *awaked* out of them, to ſee, that all their Happineſs conſiſts in *living to* GOD, and becoming *holy as he is holy!* Oh, may you never fall into the Tempers and Vanities, the Senſuality and Folly of the preſent World. You are, by divine Providence, left as it were *alone* in a wide World, to act for your ſelf: Be ſure then to remember, 'tis a World of *Temptation*. You have no earthly *Parents* to be the Means of forming your Youth to Piety and Vertue, by their pious Examples, and ſeaſonable Counſels; Let this then excite you with greater Diligence and Fervency to look up to the *Father of Mercies* for Grace and Aſſiſtance againſt all the Vanities of the World. And if you would glorify God, anſwer his juſt Expectations from you, and make your own Soul happy in this and the coming World, obſerve theſe few *Directions*; tho' not from a Father, yet from a Brother who is touch'd with a tender Concern for your preſent and future Happineſs. And,

Firſt, reſolve upon, and daily endeavour to practiſe a Life of *Seriouſneſs* and ſtrict *Sobriety*. The wiſe Man will tell you the great Advantage of ſuch a Life, *Eccleſ.* vii. 3. Think of the Life of CHRIST; and when you can find that *he* was pleas'd with Jeſting and vain Merriment, then you may indulge it in your ſelf.

Again, be careful to make a good *Improvement* of precious *Time*. When you ceaſe from Labour, fill up your Time in Reading, Meditation, & Prayer: And while your Hands are labouring, let your Heart be employed, as much as poſſible, in divine Thoughts.

Further, take Heed that you *faithfully* perform the *Buſineſs* you have to do in the World, from a Regard to the *Commands* of GOD; and not from an ambitious deſire of being eſteemed better than others. We ſhould always look upon our ſelves as

GOD's

GOD's Servants, placed in GOD's World, to do *his* Work; and accordingly labour faithfully for *him*; not with a Design to grow rich and great, but to glorify GOD, and do all the Good we poſſibly can.

Again, Never expect any *Satisfaction* or *Happineſs* from the *World*. If you hope for Happineſs *in* the World, hope for it from GOD, and not *from* the World. Don't think you ſhall be more *happy*, if you live to ſuch or ſuch a State of Life, if you live to be for your ſelf, to be ſettled in the World, or if you ſhould gain an Eſtate in it: but look upon it that you ſhall then be *happy*, when you can be conſtantly employ'd for GOD, and not for your ſelf; and deſire to live in this World, only to *do* and *ſuffer* what GOD allots to you. When you can be of the Spirit and Temper of *Angels*, who are willing to come down into this lower World, to perform what God commands them, tho' their Deſires are *heavenly*, and not in the leaſt ſet on *earthly* Things, then you will be of that Temper that you ought to have. *Col.* III. 2.

Once more, Never think that you can live to GOD by *your own* Power or Strength; but always look to, and rely on *him* for Aſſiſtance, yea, for all Strength and Grace. There is no greater *Truth*, than this, *That we can do nothing, of our ſelves*; Joh. xv. 5. and 2 Cor. iii. 5. Yet nothing but our own *Experience* can effectually teach it to us. Indeed we are a long Time in learning, that *all* our Strength and Salvation is in GOD. This is a Life, that I think no *unconverted* Man can poſſibly live; and yet it is a Life that every *godly* Soul is preſſing after, in ſome good Meaſure. Let it then be your great Concern, thus to devote your ſelf and your all to GOD.

I long to ſee you, that I may ſay much more to you than I now can, for your Benefit and Welfare; but I deſire to commit you to, and leave you with the *Father of Mercies*, and *God of all Grace*; praying that you may be directed ſafely thro' an *evil World*, to GOD's *heavenly Kingdom*.

I am your affectionate loving Brother,

David Brainerd.

No. 4. To a ſpecial Friend.

The Forks of *Delaware*, July 31. 1744.

—CErtainly the greateſt, the nobleſt Pleaſure of intelligent Creatures muſt reſult from their Acquaintance with the bleſſed GOD, and with their own rational and immortal Souls.

And Oh, how divinely ſweet and entertaining is it, to look into our own Souls, when we can find all our Powers and Paſſions united and engaged in Purſuit after GOD, our whole Souls longing and paſſionately breathing after a Conformity to him, and the full Enjoyment of him! Verily there are no Hours paſs away with ſo much divine Pleaſure, as thoſe that are ſpent in Communing with GOD and our own Hearts. Oh, how ſweet is a Spirit of Devotion, a Spirit of Seriouſneſs and divine Solemnity, a Spirit of Goſpel-Simplicity, Love, Tenderneſs! Oh, how deſirable, and how profitable to the Chriſtian Life, is a Spirit of holy Watchfulneſs, & godly Jealouſy over our ſelves; when our Souls are afraid of nothing ſo much as that we ſhall grieve and offend the bleſſed GOD, whom at ſuch Times we apprehend, or at leaſt hope, to be a *Father and Friend*; whom we then love and long to *pleaſe*, rather than to be *happy* our ſelves, or at leaſt we delight to derive our Happineſs *from* pleaſing and glorifying him! Surely this is a pious Temper, worthy of the higheſt Ambition and cloſeſt Purſuit of intelligent Creatures and holy Chriſtians. Oh, how vaſtly ſuperiour is the Pleaſure, Peace, and Satisfaction derived from theſe divine Frames, to that which we (alas) ſometimes purſue in Things impertinent and trifling! Our own bitter Experience teaches us, that *in the midſt of ſuch Laughter the Heart is ſorrowful*, and there is no true Satisfaction but in GOD. But, alas! How ſhall we obtain and retain this ſweet Spirit of Religion and Devotion? Let us follow the Apoſtle's Direction, *Phil.* ii. 12. and labour upon the Encouragement he there mentions *ver.* 13. For 'tis GOD only can afford us this Favour; and he will be *ſought to*, and 'tis fit we ſhould wait upon him for ſo rich a Mercy. Oh, may the GOD of all Grace afford us the Grace and Influences of his divine Spirit; and help us that we may from our Hearts eſteem it our greateſt Liberty and Happineſs, that *whether we live, we may live to the LORD, or whether we die, we may die to the LORD*; that in *Life* and *Death* we may be *his*.

I am in a very poor State of Health; I think, ſcarce ever poorer: But, thro' divine Goodneſs; I am not diſcontented under my Weakneſs, and Confinement to this Wilderneſs: I bleſs GOD for this Retirement: I never was more thankful for any Thing, than I have been of late for the Neceſſity I am under of Self-denial in many Reſpects: I love to be a *Pilgrim* and *Stranger* in this Wilderneſs: It ſeems moſt fit for ſuch a poor ignorant, worthleſs, deſpiſed Creature as I. I would not change my preſent *Miſſion* for any other Buſineſs in the whole World.

World. I may tell you freely, without Vanity and Oſtentation, GOD has of late given me great Freedom and Fervency in Prayer, when I have been ſo weak and feeble, my Nature ſeem'd as if it would ſpeedily diſſolve. I feel as if my *all* was loſt, and I was undone for this World, if the poor *Heathen* mayn't be converted. I feel, in general, different from what I did, when I ſaw you laſt; at leaſt more *crucified* to all the Enjoyments of Life. It would be very refreſhing to me, to ſee you here in this Deſert; eſpecially in my weak diſconſolate Hours: But, I think, I could be content never to ſee you, or any of my Friends again in this World, if GOD would bleſs my Labours here to the Converſion of the poor *Indians*.

I have much that I could willingly communicate to you, which I muſt omit, 'till Providence gives us Leave to ſee each other. In the mean Time, I reſt

Your obliged Friend and Servant,

David Brainerd.

No. 5. To a ſpecial Friend, a Miniſter of the Goſpel in *New-Jerſey*.

The Forks of *Delaware*, Decemb. 24. 1744.

Rev. and dear Brother,

—I Have little to ſay to you, about ſpiritual *Joys*, and thoſe bleſſed *Refreſhments*, & divine *Conſolations*, with which I have been much favour'd in Times paſt: But this I can tell you, that if I gain Experience in no other Point, yet I am ſure I do in this, *viz.* That the *preſent World* has nothing in it to *ſatisfy* an immortal Soul; and hence, that it is not to be *deſired for it ſelf*, but only becauſe GOD may be *ſeen* & *ſerved* in it: And I wiſh I could be more patient & willing to live in it for *this End*, than I can uſually find my ſelf to be. 'Tis no Vertue, I know, to deſire Death, only to be freed from the Miſeries of Life: But I want that divine HOPE, which you obſerved, when I ſaw you laſt, was the very Sinnews of vital Religion. Earth can *do us no Good*, and if there be no HOPE of our *doing Good on Earth*, how can we deſire to live in it? And yet we ought to deſire, or at leaſt to be reſign'd, to tarry in it; becauſe 'tis the Will of our alwiſe Sovereign. But perhaps theſe Thoughts will appear melancholy and gloomy, and conſequently will be very undeſirable to you; and therefore I forbear to add. I wiſh, you mayn't read them in the ſame Circumſtances in which I write them. I have a little more to *do* and *ſuffer* in a dark diſconſolate World;

World; and then I hope to be as happy as you are. —— I ſhould aſk you to pray for me, were I worth your Concern. May the Lord enable us both to *endure Hardneſs as good Soldiers of* JESUS CHRIST; and may we *obtain Mercy of God to be faithful, to the Death*, in the Diſcharge of our reſpective Truſts.

I am your very unworthy Brother,
and humble Servant,
Dav. Brainerd.

No. 6. To his Brother *John*, at College.

Croſweekſung, in *New-Jerſey*, Decem. 28. 1745.

Very dear Brother,

—— I Am in one continued, perpetual, and uninterrupted Hurry; and divine Providence throws ſo much upon me, that I don't ſee it will ever be otherwiſe. May I *obtain Mercy of* GOD *to be faithful, to the Death*. I can't ſay, I am weary of my Hurry; I only want Strength and Grace to do more for GOD, than I have ever yet done.

My dear Brother, *The* LORD *of Heaven*, that has carried me thro' many Trials, *bleſs you*; bleſs you for Time, and Eternity; and fit you to do Service for him in his Church below, and to enjoy his bliſsful Preſence in his Church triumphant. My Brother, *the Time is ſhort*: Oh, let us fill it up for GOD: Let us *count the Sufferings of this preſent Time* as nothing, if we can but *run our Race*, and *finiſh our Courſe with Joy*. Oh, let us ſtrive to live to GOD. I bleſs the Lord, I have nothing to do with *Earth*, but only to labour honeſtly in it for GOD, 'till I ſhall *accompliſh as an Hireling my Day*. I think, I don't deſire to live one Minute for any Thing that *Earth* can afford. Oh, that I could live for none but GOD, 'till my dying Moment.

I am your affectionate Brother,
D. Brainerd.

No. 7. To his Brother *Iſrael*, then a Student at *Yale-College* in *New-Haven*.

Eliſabeth-Town, New-Jerſey, Nov. 24. 1746.

Dear Brother,

I Had determined to make you and my other Friends in *New-England* a Viſit, this Fall; partly from an earneſt Deſire I had to ſee you and them, and partly with a View to the Recovery of my Health; which has, for more than three Months paſt, been much impair'd. And in Order to proſecute this Deſign,

ſign, I ſet out from my own People about three Weeks ago, and came as far as to this Place; where, my Diſorder greatly increaſing, I have been obliged to keep Houſe ever ſince, until the Day before Yeſterday; at which Time, I was able to ride about half a Mile, but found my ſelf much tired with the Journey. I have now no Hopes of proſecuting my Journey into *N. England* this Winter, ſuppoſing my preſent State of Health will by no Means admit of it: Altho' I am thro' divine Goodneſs much better than I was ſome Days ago, yet I han't Strength now to ride more than ten Miles a Day, if the Seaſon were warm, & fit for me to travel in. My Diſorder has been attended with ſeveral Symptoms of a *Conſumption*; and I have been at Times apprehenſive, that my great *Change* was at Hand: Yet bleſſed be GOD, I have never been *affrighted*; but on the contrary, at ſome Times much *delighted* with a View of it's Approach. Oh, the Bleſſedneſs of being delivered from the Clogs of Fleſh and Senſe, from a *Body of Sin* and ſpiritual *Death!* Oh, the unſpeakable Sweetneſs of being tranſlated into a State of compleat Purity and Perfection! Believe me, my Brother, a lively View and Hope of theſe Things will make the *King of Terrors* himſelf appear agreable. —— Dear Brother, let me intreat you, to keep *Eternity* in your View, and behave your ſelf as becomes one that muſt ſhortly *give an Account of all Things done in the Body*. That GOD may be *your* GOD, and prepare you for his Service here, and his Kingdom of Glory hereafter, is the Deſire and daily Prayer of

Your affectionate loving Brother,

D. Brainerd.

No. 8. To his Brother *Iſrael*, at College; written in the Time of his extreme Illneſs in *Boſton*, a few Month before his Death.

Boſton, June 30. 1747.

My dear Brother,

IT is from the ſides of *Eternity* I now addreſs you. I am heartily ſorry, that I have ſo little Strength to write what I long ſo much to communicate to you. But let me tell you, my Brother, *Eternity* is another Thing than we ordinarily take it to be in a healthful State. Oh, how vaſt and boundleſs! Oh, how fix'd and unalterable! Oh, of what infinite Importance is it, that we be prepared for *Eternity!* I have been juſt a dying, now for more than a Week; and all around me have thought me ſo: But in this Time I have had clear Views of *Eternity*; have

have ſeen the Bleſſedneſs of the *Godly*, in ſome Meaſure; and have long'd to ſhare their happy State; as well as been comfortably ſatisfied, that through Grace, I ſhall do ſo: But Oh, what Anguiſh is raiſed in my Mind, to think of an *Eternity* for thoſe who are *Chriſtleſs*, for thoſe who are miſtaken, and who bring their falſe Hopes to the Grave with them! The Sight was ſo dreadful, I could by no Means bear it: My Thoughts recoiled, and I ſaid (but under a more affecting Senſe than ever before) *Who can dwell with everlaſting Burnings!* Oh, methought, that I could now ſee my Friends, that I might warn them, to ſee to it, they lay their Foundation for *Eternity* ſure. And you, my dear Brother, I have been particularly concerned for; and have wondered, I ſo much neglected converſing with you about your ſpiritual State at our laſt Meeting. Oh, my Brother, let me then beſeech you now to examine, whether you are indeed a *new Creature?* Whether you have ever acted above *Self?* Whether the *Glory* of GOD has ever been the ſweeteſt higheſt Concern with you? Whether you have ever been reconciled to all the Perfections of GOD; in a Word, whether God has been your *Portion*, and a holy *Conformity* to him your chief Delight? If you can't anſwer poſitively, conſider ſeriouſly the frequent Breathings of your Soul: But don't however put your ſelf off with a ſlight Anſwer. If you have Reaſon to think you are *Graceleſs*, Oh give your ſelf and the Throne of Grace no Reſt, 'till GOD ariſe and ſave. But if the Caſe ſhould be otherwiſe, bleſs GOD for his Grace, and preſs after Holineſs. *

My Soul longs, that you ſhould be fitted for, and in due Time go into the Work of the *Miniſtry*. I can't bear to think of your going into any other Buſineſs in Life. Don't be diſcouraged, becauſe you ſee your elder Brothers in the Miniſtry *die early*, one after another: I declare, now I am dying, I would not have ſpent my Life *otherwiſe* for the whole World. But I muſt leave this with GOD.

If this Line ſhould come to your Hands ſoon after the Date, I ſhould be almoſt deſirous you ſhould ſet out on a Journey to me: It may be, you may ſee me alive; which I ſhould much rejoyce in. But if you can't come, I muſt commit you to the Grace of GED, where you are. May he be your Guide and Counſeller, your Sanctifier and eternal Portion.

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* Mr. *Brainerd* afterwards had greater Satisfaction concerning the State of his Brother's Soul, by much Opportunity of Converſation with him before his Death. Oh,

Oh, my dear Brother, flee fleſhly *Luſts*, and the inchanting *Amuſements*, as well as corrupt *Doctrines* of the preſent Day; and ſtrive to *live to* GOD.

Take this as the *laſt* Line from

Your affectionate dying Brother,

D. Brainerd.

No. 9. To a young Gentleman, a *Candidate* for the Work of the *Miniſtry*, for whom he had a ſpecial Friendſhip; alſo written at the ſame Time of his great Illneſs and nearneſs to Death in *Boſton*.

Very dear Sir,

HOw amazing 'tis, that the *Living*, who *know they muſt die*, ſhould notwithſtanding *put far away the evil Day*, in a Seaſon of Health and Proſperity; and live at ſuch an awful Diſtance from a Familiarity with the Grave, and the great Concerns beyond it! And eſpecially it may juſtly fill us with Surprize, that any whoſe Minds have been divinely *enlightned*, to behold the important Things of *Eternity* as they are, I ſay, that ſuch ſhould live in this Manner. And yet Sir, how frequently is this the Caſe? How rare are the Inſtances of thoſe who live and act, from Day to Day, as on the Verge of *Eternity*; ſtriving to fill up all their remaining Moments, in the Service, and to the Honour of their great *Maſter?* We inſenſibly trifle away *Time*, while we ſeem to have enough of it; and are ſo ſtrangely amuſed, as in a great Meaſure to loſe a Senſe of the *Holineſs* and bleſſed Qualifications neceſſary to prepare us to be Inhabitants of the heavenly *Paradiſe*. But Oh, dear Sir, a *dying Bed*, if we enjoy our Reaſon clearly, will give another View of Things. I have now, for more than three Weeks, lain under the greateſt Degree of Weakneſs; the greater Part of the Time, expecting daily and hourly to enter into the eternal World: ſometimes have been ſo far gone, as to be wholly ſpeechleſs, for ſome Hours together. And Oh, of what vaſt *Importance* has a holy ſpiritual *Life* appear'd to me to be in this Seaſon! I have longed to call upon all my Friends, to make it their Buſineſs to *live to* GOD; and eſpecially all that are deſigned for, or engaged in the Service of the *Sanctuary*. O dear Sir, don't think it enough, to live at the Rate of *common Chriſtians*. Alas, to how little Purpoſe do they often *converſe*, when they meet together! The *Viſits*, even of thoſe who are called Chriſtians indeed, are frequently extreme barren: And

Conſcience can't but condemn us for the Miſimprovement of Time, while we have been converſant with them. But the Way to enjoy the divine Preſence, and be fitted for diſtinguiſhing Service for GOD, is to live a Life of *great Devotion* & *conſtant Self-Dedication* to him; obſerving the Motions and Diſpoſitions of our own Hearts, whence we may learn the Corruptions that lodge there, and our conſtant Need of Help from GOD for the Performance of the leaſt Duty. And Oh, dear Sir, let me beſeech you frequently to attend the great and precious Duties of *ſecret Faſting* and *Prayer*.

I have a ſecret Thought, from ſome Things I have obſerved, that GOD may perhaps deſign you for ſome ſingular Service in the World. Oh then labour to be prepared and qualified to do much for GOD. Read Mr. *Edwards*'s Piece on the *Affections*, again and again; and labour to *diſtinguiſh* clearly upon Experiences & Affections in Religion, that you may make a Difference between the *Gold* & the ſhining *Droſs*; I ſay, labour here, as ever you would be an *uſeful Miniſter* of Chriſt: For nothing has put ſuch a Stop to the Work of GOD in the late Day as the falſe Religion, the wild Affections, that attended it. Suffer me therefore, finally, to intreat you earneſtly to *give your ſelf* to Prayer, to Reading and Meditation on divine Truths: Strive to penetrate to the Bottom of them, and never be content with a ſuperficial Knowledge. By this Means, your Thoughts will gradually grow weighty and judicious; and you hereby will be poſſeſſed of a valuable *Treaſure*, out of which you may produce *Things new and old*, to the Glory of GOD.

And now *I commend you to the Grace of GOD*; earneſtly deſiring, that a plentiful Portion of the divine *Spirit* may reſt upon you; that you may *live to GOD* in *every* Capacity of Life, and do abundant Service for him in a *publick*, if it be his Will; and that you may be richly qualified for the *Inheritance of the Saints in Light*.

I ſcarce expect to ſee your Face any more in the Body; and therefore intreat you to accept this as the laſt Token of Love, from

Your ſincerely affectionate dying Friend,
David Brainerd.

P. S. I am now, at the dating of this Letter, conſiderably recovered from what I was when I wrote it; it having lain by me ſome Time, for want of an Opportunity of Conveyance; it

it was written in *Boſton.* —— I am now able to ride a little, and ſo am removed into the Country: But I have no more Expectation of recovering, than when I wrote, tho' I am a little better for the preſent; and therefore I ſtill ſubſcribe my ſelf,

Your *dying* Friend, *&c.*

D. B.

No. 10. To his Brother *John*, at *Bethel*, the Town of Chriſtian *Indians* in *New-Jerſey*; written likewiſe at *Boſton*, when he was there on the Brink of the Grave, in the Summer before his Death.

Dear Brother,

I Am now juſt on the Verge of *Eternity*, expecting very ſpeedily to appear in the unſeen World. I feel my ſelf no more an Inhabitant of *Earth*, and ſometimes earneſtly long to *depart and be with Chriſt*. I bleſs God, he has for ſome *Years* given me an abiding Conviction, that it is impoſſible for any rational Creature to enjoy true *Happineſs* without being entirely *devoted to Him*. Under the Influence of this Conviction I have in ſome Meaſure acted: Oh that I had done more ſo! I ſaw both the Excellency & Neceſſity of *Holineſs* in Life; but never in ſuch a Manner as now, when I am juſt brought to the Sides of the Grave. Oh, my Brother, purſue after *Holineſs*; preſs towards this bleſſed Mark; and let your thirſty Soul continually ſay, *I ſhall never be Satisfied 'till I awake in thy Likeneſs.* Altho' there has been a great deal of *Selfiſhneſs* in my Views; of which I am aſhamed, and for which my Soul is humbled at every View: Yet, bleſſed be God, I find I have really had, for the moſt part, ſuch a Concern for *his Glory*, and the Advancement of *his Kingdom* in the World, that it is a Satisfaction to me to reflect upon *theſe Years*.

And now, my dear Brother, as I muſt preſs you to purſue after *perſonal* Holineſs, to be as much in *Faſting* and *Prayer* as your Health will allow, and to live above the Rate of *common Chriſtians*; ſo I muſt intreat you ſolemnly to attend to your *publick* Work: Labour to diſtinguiſh between *true* and *falſe* Religion: And to that End, watch the Motions of God's *Spirit* upon your own Heart; look to *him* for Help; and impartially compare your Experiences with his *Word*. Read Mr. *Edwards* on the *Affections*, where the Eſſence and Soul of Re-

ligion is clearly diſtinguiſh'd from falſe Affections. * Value religious *Joys* according to the *Subject-Matter* of them: There are many that rejoyce in their ſuppoſed *Juſtification*; but what do theſe Joys argue, but only that they *love themſelves?* Whereas, in *true* ſpiritual Joys, the Soul rejoyces in GOD for what he is *in himſelf*; bleſſes God for his Holineſs, Sovereignty, Power, Faithfulneſs, and all his Perfections; adores God, that he is what he is, that he is unchangeably poſſeſs'd of infinite Glory and Happineſs. Now, when Men thus rejoyce in the *Perfections of God*, and in the infinite Excellency of the *Way of Salvation by Chriſt*, and in the holy *Commands* of God, which are a Tranſcript of his holy Nature, *theſe* Joys are divine and ſpiritual. Our Joys will ſtand by us at the Hour of *Death*, if we can be then ſatisfied, that we have thus acted above *ſelf*, and

* I had at firſt fully intended, in publiſhing this and the foregoing Letters, to have ſuppreſs'd theſe Paſſages wherein *my Name* is mention'd, and *my Diſcourſe on religious Affections* recommended: And am ſenſible, that by my doing otherwiſe, I ſhall bring upon me the Reproach of ſome. But how much ſoever I may be pleaſed with the Commendation of any Performance of mine (and I confeſs, I eſteem the Judgment and Approbation of ſuch a Perſon as Mr. *Brainerd*, worthy to be valued, and look on my ſelf as highly honoured by it) Yet I can truly ſay, the Things that governed me in altering my foremention'd Determination, with Reſpect to theſe Paſſages, were theſe two. (1.) What Mr. *Brainerd* here ſays of that Diſcourſe, ſhews very fully and particularly what *his Notions* were of experimental Religion, and the Nature of true Piety, and how far *he* was from placing it in Impreſſions on the Imagination, or any enthuſiaſtical Impulſes, and how eſſential in Religion he eſteem'd holy Practice, *&c. &c.* For all that have read that Diſcourſe, know what Sentiments are there expreſs'd concerning theſe Things. (2.) I judged, that the *Approbation* of ſo apparent and eminent a Friend and Example of inward vital Religion, and evangelical Piety in the Height of it, would probably tend to make that *Book* more Serviceable; eſpecially among ſome Kinds of zealous Perſons, whoſe Benefit was eſpecially aim'd at in the Book; ſome of which are prejudiced againſt it, as written in too legal a Strain, and oppoſing ſome Things wherein the Height of Chriſtian Experience conſiſts, and tending to build Men up on their own Works.

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in a diſintereſted Manner (if I may ſo expreſs it) rejoyced in the *Glory* of the bleſſed GOD.——— I fear, you are not ſufficiently aware how much *falſe* Religion there is in the World: Many ſerious Chriſtians and valuable Miniſters are too eaſily impoſed upon by this falſe *Blaze*. I likewiſe fear, you are not ſenſible of the *dreadful Effects* & *Conſequences* of this falſe Religion. Let me tell you, 'tis the *Devil tranſformed into an Angel of Light*; 'tis a Brat of Hell, that always ſprings up with every Revival of Religion, and ſtabs and murders the Cauſe of God, while it paſſes Current with Multitudes of well-meaning People for the Height of Religion. Set yourſelf, my Brother, to cruſh all Appearances of this Nature, among the *Indians*, and never encourage any Degrees of Heat without Light. Charge my People in the Name of their *dying Miniſter*, yea, in the Name of *Him who was dead and is alive*, to live and walk as becomes the Goſpel. Tell them, how great the Expectations of God and his People are from them, and how awfully they will wound God's Cauſe, if they fall into Vice; as well as fatally prejudice other poor *Indians*. Always inſiſt, that their Experiences are *rotten*, that their Joys are *deluſive*, altho' they may have been rapt up into the *third Heavens* in their own Conceit by them, unleſs the main Tenour of their *Lives* be ſpiritual, watchful, and holy. In preſſing theſe Things, *Thou ſhalt both ſave thy ſelf, and thoſe that hear thee?* ———

GOD knows, I was heartily willing to have ſerved him *longer* in the Work of the Miniſtry, altho' it had ſtill been attended with all the *Labours* and *Hardſhips* of paſt Years, if he had ſeen fit that it ſhould be ſo: but as his Will now appears otherwiſe, I am fully content, and can with utmoſt Freedom ſay, *The Will of the Lord be done.* It affects me, to think of leaving you in a World of Sin: My Heart pities you, that thoſe Storms and Tempeſts are yet before you, which, I truſt, through Grace I am almoſt delivered from. But *God lives, and bleſſed be my Rock*: He is the ſame almighty Friend; and will, I truſt, be your Guide and Helper, as he has been mine.

And now, my dear Brother, *I commend you to* GOD *and to the Word of* HIS *Grace, which is able to build you up, and give you Inheritance among all them that are ſanctified.* May you enjoy the divine Preſence, both in private and publick; and may *the Arms of your Hands be made ſtrong, by the right Hand of the mighty God of* Jacob. Which are the paſſionate Deſires and Prayers of

Your affectionate, dying Brother,

David Brainerd.

APPENDIX.

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APPENDIX.

Containing ſome REFLECTIONS *and* OBSERVATIONS *on the preceeding* Memoirs *of Mr.* BRAINERD.

I. WE have here Opportunity, as I apprehend, in a very lively *Inſtance*, to ſee the *Nature* of *true Religion*; and the *Manner* of it's *Operation*, when exemplified in a *high Degree* and *powerful Exerciſe*. Particularly it may be worthy to be obſerved:

1. How greatly Mr. *Brainerd's* Religion *differed* from that of ſome Pretenders to the Experience of a *clear Work* of ſaving *Converſion* wro't on their Hearts; who depending and living on that, ſettle in a *cold, careleſs & carnal* Frame of Mind, and in a Neglect of thorough, earneſt Religion, in the ſtated Practice of it. Altho' his Convictions and Converſion were in all Reſpects exceeding clear, and very remarkable; yet how far was he from acting as tho' he thought he had *got through his Work*, when once he had obtained Comfort, and Satisfaction of his Intereſt in Chriſt, and Title to Heaven. On the contrary, that Work on his Heart, by which he was brought to this, was with him evidently but the *Beginning of his Work*, his firſt entring on the great Buſineſs of Religion and the Service of GOD, his firſt ſetting out in his Race. His obtaining Reſt of Soul in Chriſt, after earneſt ſtriving to enter in at the ſtrait Gate, and being violent to take the Kingdom of Heaven, he did not look upon as putting an End to any further Occaſion for ſtriving and Violence in Religion; but theſe were continued ſtill, and maintained conſtantly, through all Changes, to the very End of Life. His Work was not finiſhed, nor his Race ended, 'till Life was ended; agreeable to frequent *Scripture-Repreſentations* of the Chriſtian Life. He continued preſſing forward in a conſtant Manner, forgetting the Things that were behind, and reaching forth towards the Things that were before. His Pains and Earneſtneſs in the Buſineſs of Religion were rather increaſ-

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ed, than diminiſhed, after he had received Comfort and Satisfaction concerning the ſafety of his State. Thoſe divine Principles, which after this he was actuated by, of Love to GOD, and Longings and Thirſtings after Holineſs, ſeem to be more effectual to engage him to Pains and Activity in Religion, than Fear of Hell had been before.

And as his Converſion was not the End of *his Work*, or of the Courſe of his Diligence and Strivings in Religion; ſo neither was it the End of the *Work of the Spirit* of GOD on his Heart: But on the contrary, the Beginning of that Work; the Beginning of his ſpiritual Diſcoveries, and holy Views; the firſt Dawning of the Light, which thenceforward increaſed more and more; the Beginning of his holy Affections, his Sorrow for Sin, his Love to GOD, his Rejoycing in Chriſt Jeſus, his Longings after Holineſs. And the powerful Operations of the Spirit of God in theſe Things, were carried on, from the Day of his Converſion, in a continued Courſe, to his dying Day. His religious Experiences, his Admiration, his Joy and Praiſe, and flowing Affections, did not only hold up to a conſiderable Height for a few Days, Weeks or Months, at firſt, while Hope and Comfort were new Things with him; and then gradually dwindle and die away, 'till they came to almoſt nothing, and ſo leave him without any ſenſible or remarkable Experience of ſpiritual Diſcoveries, or holy and divine Affections, for Months together; as it is with many, who after the Newneſs of Things is over, ſoon come to that paſs, that it is again with 'em very much as it is uſed to be before their ſuppoſed Converſion, with Reſpect to any preſent Views of GOD's Glory, of Chriſt's Excellency, or of the Beauty of divine Things; and with Reſpect to any preſent Thirſtings for GOD, or ardent Out-goings of their Souls after divine Objects: But only now and then they have a comfortable Reflection on Things they have met with in Times paſt, and are ſomething affected with them; and ſo reſt eaſy, thinking all Things are well; they have had a good *clear Work*, and their State is ſafe, and they doubt not but they ſhall go to Heaven when they die. How far otherwiſe was it with Mr. *Brainerd*, than it is with ſuch Perſons! His Experiences, inſtead of dying away, were evidently of an increaſing Nature. His firſt Love and other holy Affections, even at the Beginning were very great; but after Months and Years, became much greater, and more remarkable; and the Spiritual Exerciſes of his Mind continued exceeding great (tho' not equally ſo at all Times, yet uſually ſo) without indulged Remiſneſs and without habitual

habitual dwindling & dying away, even 'till his Deceaſe. They began in a Time of general Deadneſs all over the Land, and were greatly increaſed in a Time of general Reviving of Religion. And when Religion decayed again, and a general Deadneſs returned, his Experiences were ſtill kept up in their Height, and his holy Exerciſes maintained in their Life and Vigour; and ſo continued to be, in a general Courſe, wherever he was, and whatever his Circumſtances were, among *Engliſh* and *Indians*, in Company and alone, in Towns and Cities and in the howling Wilderneſs, in Sickneſs and in Health, living and dying. This is agreable to Scripture-Deſcriptions of true and right Religion, and of the Chriſtian Life. The Change, that was wrought in him at his Converſion, was agreable to Scripture-Repreſentations of that Change which is wrought in true Converſion; a great Change, and an abiding Change, rendring him a new Man, a new Creature: Not only a Change as to Hope and Comfort, and an Apprehenſion of his own good Eſtate; and a tranſient Change, conſiſting in high Flights, of paſſing Affections; but a Change of *Nature*, a Change of the abiding Habit and Temper of his Mind. Nor a partial Change, meerly in Point of Opinion, or outward Reformation; much leſs a Change from one Error to another, or from one Sin to another: but an univerſal Change, both internal and external; as from corrupt and dangerous Principles in Religion, unto the Belief of the Truth, ſo from both the Habits and Ways of Sin, unto univerſal Holineſs of Heart and Practice; from the Power and Service of *Satan*, unto GOD.

2. His Religion did apparently and greatly *differ* from that of many high Pretenders to Religion, who are frequently actuated by *vehement Emotions* of Mind, and are carried on in a Courſe of *ſudden* and *ſtrong Impreſſions*, and ſuppoſed *high Illuminations* and *immediate Diſcoveries*, and at the ſame Time are Perſons of a virulent *Zeal*, *not according to Knowledge*.

His Convictions, preceeding his Converſion, did not ariſe from any frightful *Impreſſions on his Imagination*, or any external Images and Ideas of Fire and Brimſtone, a Sword of Vengeance drawn, a dark Pit open, Devils in terrible Shapes, &c. ſtrongly fix'd in his Mind. His Sight of his own Sinfulneſs did not conſiſt in any Imagination of a heap of loathſome material Filthineſs within him; nor did his Senſe of the Hardneſs of his Heart conſiſt in any bodily feeling in his Breaſt ſomething hard and heavy like a Stone, nor in any Imaginations whatever of ſuch a Nature.

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His firſt Diſcovery of God or Chriſt, at his Converſion, was not any ſtrong Idea of any external Glory or Brightneſs, or Majeſty and Beauty of Countenance, or pleaſant Voice; nor was it any ſuppoſed immediate Manifeſtation of God's Love to *him* in particular; nor any Imagination of Chriſt's ſmiling Face, Arms open, or Words immediately ſpoken to him, as by Name, revealing Chriſt's Love to *him*; either Words of Scripture, or any other: But a Manifeſtation of God's Glory, and the Beauty of his Nature, as ſupremely excellent in it ſelf; powerfully drawing, and ſweetly captivating his Heart; bringing him to a hearty Deſire to exalt God, ſet him on the Throne, and give him ſupreme Honour and Glory, as the King and Sovereign of the Univerſe; and alſo a new Senſe of the infinite Wiſdom, Suitableneſs and Excellency of the Way of Salvation by Chriſt; powerfully engaging his whole Soul to embrace this Way of Salvation, and to delight in it. His firſt Faith did not conſiſt in believing that Chriſt loved him, and died for him, in particular. His firſt Comfort was not from any ſecret Suggeſtion of God's Eternal Love to him, or that God was reconciled to him, or intended great Mercy for him; by any ſuch Texts as thoſe, *Son, be of good Chear, thy Sins are forgiven thee*; *Fear not, I am thy God*, &c. or in any ſuch Way. On the contrary, when GOD's Glory was firſt diſcovered to him, it was without any Thought of Salvation as his own. His firſt Experience of the ſanctifying & comforting Power of GOD's Spirit did not begin in ſome bodily Senſation, any pleaſant warm Feeling in his Breaſt, that he (as ſome others) called the Feeling the Love of Chriſt in him, and being full of the Spirit. How exceeding far were his Experiences at his firſt Converſion from Things of ſuch a Nature!

And if we look thro' the whole Series of his Experiences, from his Converſion to his Death, we ſhall find none of this Kind. I have had Occaſion to read his *Diary* over and over, and very particularly and critically to review every Paſſage in it; and I find no one Inſtance of a ſtrong Impreſſion on his Imagination, through his whole Life: No Inſtance of a ſtrongly impreſs'd Idea of any external Glory and Brightneſs, of any bodily Form or Shape, any beautiful Majeſtick Countenance: No imaginary Sight of Chriſt hanging on the Croſs, with his Blood ſtreaming from his Wounds; or ſeated in Heaven on a bright Throne, with Angels and Saints bowing before him; or with a Countenance ſmiling on him; or Arms open to embrace him: No Sight of Heaven, in his Imagination, with Gates of

Pearl, and Golden Streets, and vaſt Multitudes of glorious Inhabitants, with ſhining Garments; No Sight of the Book of Life opened, with his Name written in it: No hearing of the ſweet Muſick made by the Songs of heavenly Hoſts; No hearing God or Chriſt immediately ſpeaking to him; nor any ſudden Suggeſtions of Words or Sentences, either Words of Scripture, or any other, as then immediately ſpoken or ſent to him: No new objective Revelations, no ſudden ſtrong Suggeſtions of ſecret Facts. Nor do I find any one Inſtance in all the Records he has left of his own Life, from Beginning to End, of Joy excited from a ſuppoſed *immediate* Witneſs of the Spirit; or inward immediate Suggeſtion, that his State was ſurely good, that God loved him with an everlaſting Love, that Chriſt died for him in particular, and that Heaven was his; either with or without a Text of Scripture: No Inſtance of Comfort by a ſudden bearing in upon his Mind, as tho' at that very Time directed by God to him in particular, any ſuch kind of Texts as thoſe; *Fear not, I am with thee*; — *It is your Father's good Pleaſure to give you the Kingdom*; — *You have not choſen me, but I have choſen you*; — *I have called thee by thy Name, thou art mine*; —— *Before thou waſt formed in the Belly, I knew thee*, &c. No ſuppoſed Communion & Converſation with GOD carried on in this Way; no ſuch ſuppoſed Taſting of the Love of Chriſt. But the Way he was ſatisfied of his own good Eſtate, even to the entire aboliſhing of Fear, was by Feeling within himſelf the lively actings of a holy Temper and heavenly Diſpoſition, the vigorous Exerciſes of that divine Love, which caſts out Fear: This was the Way he had full Satisfaction ſoon after his Converſion (ſee his *Diary* on *Octob.* 18 & 19. 1740.) And we find no other Way of Satisfaction through his whole Life afterwards: And this he abundantly declared to be the Way, the only Way, that he had complete Satisfaction, when he looked Death in the Face, in it's near Approaches.

Some of the Pretenders to an *immediate* Witneſs by Suggeſtion, and Defenders of it, with an aſſuming Confidence, would bear us in Hand, that there is no full Aſſurance without it; and that the Way of being ſatisfied by Signs, and arguing an Intereſt in Chriſt from Sanctification, if it will keep Men quiet in Life and Health, yet will never do when they come to *die*: Then (they ſay) Men muſt have *immediate* Witneſs, or elſe be in a dreadful Uncertainty. But Mr. *Brainerd*'s Experience is a Confutation of this; for in him we have an Inſtance of one that poſſeſs'd as conſtant and unſhaken an Aſſurance, thro'

thro' the Courſe of his Life, after Converſion, as perhaps can be produced in this Age; which yet he obtain'd and enjoy'd without any ſuch Sort of *Teſtimony*, and without all Manner of Appearance of it, or Pretence to it; yea, while utterly diſclaiming any ſuch Thing, and declaring againſt it: And one whoſe Aſſurance, we need not ſcruple to affirm, has as fair a Claim, and as juſt a Pretenſion to Truth and Genuineneſs, as any that the Pretenders to *immediate Witneſs* can produce: And not only an Inſtance of one that had ſuch Aſſurance in Life, but had it in a conſtant Manner in his laſt Illneſs; and particularly in the latter Stages of it, through thoſe laſt Months of his Life, wherein *Death* was more ſenſibly approaching, without the leaſt Hope of Life: And had it too in it's *Fulneſs*, and in the Height of it's Exerciſe, under thoſe repeated Trials, that he had in this Space of Time; when brought from Time to Time to the very Brink of the Grave, expecting in a few Minutes to be in Eternity. He had *the full Aſſurance of Hope, unto the End.* When on the Verge of Eternity, he then declares his Aſſurance to be ſuch as perfectly ſecluded all Fear; and not only ſo, but it manifeſtly fill'd his Soul with exceeding Joy: He declaring at the ſame Time, that this his Conſolation and good Hope thro' Grace aroſe wholly from the *Evidence* he had of his good Eſtate, by what he found of his Sanctification, or the Exerciſe of a holy heavenly Temper of Mind, ſupreme Love to God, *&c.* and not in the leaſt from any *immediate* Witneſs by Suggeſtion: Yea, he declares that at theſe very Times he ſaw the awful *Deluſion* of that Confidence which is built on ſuch a Foundation, as well as of the whole of that Religion which it uſually ſprings from, or at leaſt is the Attendant of; and that his Soul abhor'd thoſe Deluſions: And he continued in this Mind, often expreſſing it with much Solemnity, even 'till Death.

Mr. *Brainerd*'s Religion was not *ſelfiſh* and *mercenary*: His Love to God was primarily and principally for the ſupreme Excellency of his *own Nature*, and not built on a preconceived Notion that God loved *him*, had received *him* into Favour, and had done great Things *for him*, or promiſed great Things *to him*: So his Joy was Joy in God, and not in himſelf. We ſee by his *Diary* how, from Time to Time, through the Courſe of his Life, his Soul was fill'd with ineffable Sweetneſs and Comfort. But what was the Spring of this ſtrong and abiding Conſolation? Not ſo much the Conſideration of the ſure Grounds he had to think that his State was good, that God had delivered

him from Hell, and that Heaven was *his*; or any Thoughts concerning his own diſtinguiſhed happy and exalted Circumſtances, as a high Favourite of Heaven: But the ſweet Meditations and entertaining Views he had of divine Things *without himſelf*; the affecting Conſiderations and lively Ideas of God's infinite Glory, his unchangeable Bleſſedneſs, his Sovereignty and univerſal Dominion; together with the ſweet Exerciſes of Love to GOD, giving himſelf up to him, abaſing himſelf before him, denying himſelf for him, depending upon him, acting for his Glory, diligently ſerving him; and the pleaſing Proſpects or Hopes he had of a future Advancement of the Kingdom of Chriſt, *&c.*

It appears plainly and abundantly all along, from his Converſion to his Death, that that Beauty, that Sort of Good, which was the great Object of the new Senſe of his Mind, the new Reliſh and Appetite given him in Converſion, and thenceforward maintained and increaſed in his Heart, was HOLINESS, Conformity to God, living to God, and glorifying Him. This was what drew his Heart; this was the Center of his Soul; this was the Ocean to which all the Streams of his religious Affections tended: This was the Object that engaged his eager thirſting Deſires and earneſt Purſuits: He knew no true Excellency or Happineſs, but this: This was what he longed for moſt vehemently and conſtantly on *Earth*; and this was with him the Beauty and Bleſſedneſs of *Heaven*; which made him ſo much and ſo often to long for that World of Glory; it was to be perfectly holy, and perfectly exerciſed in the holy Employments of Heaven; thus to glorify God and enjoy him forever.

His religious Illuminations, Affections and Comfort ſeem'd, to a great Degree, to be attended with *Evangelical Humiliation*; conſiſting in a Senſe of his own utter Inſufficiency, Deſpicableneſs and Odiouſneſs; with an anſwerable Diſpoſition and Frame of Heart. How deeply affected was he almoſt continually with his great Defects in Religion; with his vaſt Diſtance from that Spirituality and holy Frame of Mind that became him; with his Ignorance, Pride, Deadneſs, Unſteadineſs, Barrenneſs? He was not only affected with the Remembrance of his former Sinfulneſs, before his Converſion, but with the Senſe of his preſent Vileneſs and Pollution. He was not only diſpoſed to think meanly of himſelf as *before God*, and in Compariſon of him; but *among Men*, and as compared with them: He was apt to think of the Saints better than he; yea, to look on himſelf as the meaneſt and leaſt of Saints; yea, very often, as the vileſt

vileſt and worſt of Mankind. And notwithſtanding his great Attainments in *ſpiritual Knowledge*, yet we find there is ſcarce any Thing that he is more frequently affected and abaſed with a Senſe of, than his *Ignorance*.

How eminently did he appear to be of a *meek* and *quiet* Spirit, reſembling the Lamb-like, Dove-like Spirit of Jeſus Chriſt! How full of Love, Meekneſs, Quietneſs, Forgiveneſs and Mercy! His Love was not meerly a Fondneſs and Zeal for a Party, but an univerſal Benevolence; very often exerciſed in the moſt ſenſible and ardent Love to his greateſt Oppoſers and Enemies. His Love and Meekneſs were not a meer Pretence, and outward Profeſſion and Shew; but they were effectual Things, manifeſted in expenſive and painful Deeds of Love and Kindneſs; and in a meek Behaviour; readily confeſſing Faults under the greateſt Trials, and humbling himſelf even at the Feet of thoſe from whom he ſuppoſed he had ſuffered moſt; and from Time to Time, very frequently praying for his Enemies, abhorring the Thoughts of Bitterneſs or Reſentment towards them. I ſcarcely know where to look for any parallel Inſtance of Self-denial, in theſe Reſpects, in the preſent Age. He was a Perſon of great Zeal; but how did he abhor a bitter Zeal, and lament it where he ſaw it! And tho' he was once drawn into ſome Degrees of it, by the Force of prevailing Example, as it were in his Childhood; yet how did he go about with a Heart bruiſed and broken in Pieces for it all his Life after!

Of how *ſoft* and *tender* a Spirit was he! How far were his Experiences, Hopes, and Joys from a Tendency finally to ſtupify and harden him, to leſſen Convictions and Tenderneſs of Conſcience, to cauſe him to be leſs affected with preſent and paſt Sins, and leſs conſcientious with Reſpect to future Sins, more eaſy in the Neglect of Duties that are troubleſome and inconvenient, more ſlow and partial in complying with difficult Commands, leſs apt to be alarmed at the Appearance of his own Defects and Tranſgreſſions, more eaſily induced to a Compliance with carnal Appetites! On the contrary, how tender was his Conſcience! How apt was his Heart to ſmite him! How eaſily and greatly was he alarmed at the Appearance of moral Evil! How great and conſtant was his Jealouſy over his own Heart! How ſtrict his Care and Watchfulneſs againſt Sin! How deep and ſenſible were the Wounds that Sin made in his Conſcience! Thoſe Evils that are generally accounted ſmall, were almoſt an inſupportable Burden to him; ſuch as his inward Deficiencies, his having no more Love to GOD, finding

ing within himſelf any ſlackneſs or dulneſs in Religion, any Unſteadineſs, or wandring Frame of Mind, &c. How did the Conſideration of ſuch Things as theſe oppreſs and abaſe him, and fill him with inward Shame and Confuſion! His Love and Hope, tho' they were ſuch as caſt out a ſervile Fear of Hell, yet they were ſuch as were attended with, and abundantly cheriſh'd and promoted a reverential filial Fear of GOD, a Dread of Sin and of God's holy Diſpleaſure. His Joy ſeem'd truly to be a rejoicing with Trembling. His Aſſurance and Comfort differed greatly from a falſe enthuſiaſtick Confidence and Joy, in that it promoted and maintained Mourning for Sin: holy mourning, with him, was not only the Work of an Hour or a Day, at his firſt Converſion; but Sorrow for Sin was like a Wound conſtantly running: He was a Mourner for Sin all his Days. He did not, after he received Comfort and full Satisfaction of the Forgiveneſs of all his Sins, and the Safety of his State, forget his paſt Sins, the Sins of his Youth, that were committed before his Converſion; but the Remembrance of them, from Time to Time, reviv'd in his Heart, with renewed Grief. That in Ezek. xvi. 63. was evidently fulfil'd in him, *That thou mayſt remember, and be confounded, and never open thy Mouth any more, becauſe of thy Shame; when I am pacified toward thee for all that thou haſt done.* And how laſtingly did the Sins that he committed after his Converſion, affect and break his Heart! If he did any Thing whereby he thought he had in any Reſpect diſhonoured GOD, and wounded the Intereſt of Religion, he had never done with calling it to Mind with Sorrow and Bitterneſs: Tho' he was aſſured that GOD had forgiven it, yet he never forgave himſelf: His paſt Sorrows and Fears made no Satisfaction, with him; but ſtill the Wound renews and bleeds afreſh, again and again. And his preſent Sins, that he daily found in himſelf, were an Occaſion of daily ſenſible and deep Sorrow of Heart.

His Religion did not conſiſt in unaccountable *Flights* and vehement *Pangs*; ſuddenly riſing, and ſuddenly falling; at ſome Turns exalted almoſt to the third Heavens, and then at other Turns negligent, vain, carnal, and ſwallowed up with the World; for Days and Weeks, if not Months together. His Religion was not like a blazing Meteor, or like a flaming Comet, (or a wandring Star, as the Apoſtle *Jude* calls it, ver. 13.) flying thro' the Firmament with a bright Train; & then quickly going out in perfect Darkneſs: But more like the ſteady Lights of Heaven; that are conſtant Principles of Light, tho' ſometimes hid with

with Clouds. Nor like a Land-Flood, which flows far and wide, with a rapid Stream, bearing down all afore it, and then dried up; but more like a Stream fed by living Springs; which tho' sometimes increased by Showers, and at other Times diminished by Drought, yet is a *constant Stream.*

His religious Affections and Joys were not like those of some, who have Rapture and mighty Emotions from Time to Time in *Company*; but have very little Affection in *Retirement* and secret Places. Tho' he was of a very sociable Temper, and loved the Company of Saints, and delighted very much in religious Conversation and in social Worship; yet his warmest Affections and their greatest Effects on animal Nature, and his sweetest Joys, were in his Closet-Devotions, and solitary Transactions between GOD and his own Soul; as is very observable thro' his whole Course, from his Conversion to his Death. He delighted greatly in sacred Retirements; and loved to get quite away from all the World, to converse with GOD alone, in secret Duties.

Mr. *Brainerd's* Experiences and Comforts were very far from being like those of some Persons, which are attended with a spiritual *Satiety*, and put an End to their religious Desires and Longings, at least to the Edge and Ardency of them; resting satisfied in their own Attainments and Comforts, as having obtained their chief End, which is to extinguish their Fears of Hell, and give 'em Confidence of the Favour of GOD. How far were his religious Affections, Refreshments, & Satisfactions, from such an Operation and Influence as this! On the contrary, how were they always attended with Longings and Thirstings after greater Degrees of *Conformity* to GOD! And the greater and sweeter his Comforts were, the more vehement were his Desires after *Holiness*. For 'tis to be observed, that his Longings were not so much after joyful Discoveries of God's Love and clear Views of his Title to future Advancement and eternal Honours in Heaven; as after more of present Holiness, greater Spirituality, an Heart more engaged for GOD, to love and exalt and depend on him, an Ability better to serve him, to do more for his Glory, and to do all that he did with more of a Regard to Christ as his Righteousness and Strength; and after the Enlargement and Advancement of Christ's Kingdom in the Earth. And his Desires were not idle wishings and wouldings, but such as were powerful and effectual, to animate him to the earnest, eager pursuit of these Things, with utmost Diligence and unfainting Labour and Self-denial. His

Comforts

Comforts never put an End to his ſeeking after GOD, and ſtriving to obtain his Grace; but on the contrary, greatly engaged and enlarged him therein.

His Religion did not conſiſt only in *Experience*, without *Practice*. All his inward Illuminations, Affections and Comforts ſeem'd to have a direct Tendency to Practice, and to iſſue in it: And this, not meerly a Practice *negatively* good, free from groſs Acts of Irreligion and Immorality: But a Practice *poſitively* Holy and Chriſtian, in a ſerious, devout, humble, meek, merciful, charitable, and beneficent Converſation; making the Service of GOD, and our Lord Jeſus Chriſt, the great Buſineſs of Life, which he was devoted to, and purſued with the greateſt Earneſtneſs and Diligence to the End of his Days, thro' all Trials. In him was to be ſeen the right Way of being *lively in Religion*: His *Livelineſs* in Religion did not conſiſt meerly or mainly in his being lively with the *Tongue*, but in *Deed*; not in being forward in Profeſſion and outward Shew, and abundant in declaring his own Experiences; but chiefly in being active and abundant in the Labours & Duties of Religion; *not ſlothful in Buſineſs*, but *fervent in Spirit, ſerving the Lord*, and *ſerving his Generation, according to the Will of God*.

By theſe Things, many high Pretenders to Religion, and Profeſſors of extraordinary ſpiritual Experience, may be ſenſible, that Mr. *Brainerd* did greatly condemn *their* kind of Religion; and that not only in Word, but by Example, both living and dying; as the whole Series of his Chriſtian Experience and Practice, from his Converſion to his Death, appears a conſtant Condemnation of it.

It can't be objected, that the Reaſon why he ſo much diſliked the Religion of theſe Pretenders, and why his own ſo much differed from it, was, that his *Experiences* were not *clear*. There is no Room to ſay, they were otherwiſe, in any Reſpect, in which Clearneſs of Experience has been wont to be inſiſted on; whether it be the Clearneſs of their *Nature*, or of their *Order*, and the Method his Soul was at firſt brought to Reſt and Comfort in his Converſion. I am far from thinking (and ſo was he) that Clearneſs of the *Order* of Experience is, in any Meaſure, of equal Importance with the Clearneſs of their *Nature*: I have ſufficiently declared in my Diſcourſe on *Religious Affections* (which he expreſly approved of and recommended) that I don't ſuppoſe, a ſenſible Diſtinctneſs of the *Steps* of the Spirit's Operation and Method of ſucceſſive Convictions and Illuminations, is a neceſſary Requiſite to Perſons being received in full Charity,

Charity, as true Saints; provided the *Nature* of the Things they profeſs, be right, and their Practice agreeable. Nevertheleſs, 'tis obſervable, (which cuts off all Objection from ſuch as would be moſt unreaſonably diſpoſed to object and cavil in the preſent Caſe) So it was, that Mr. *Brainerd*'s Experiences were not only clear in the latter Reſpect, but remarkably ſo in the former: So that there is not perhaps one Inſtance in five Hundred true Converts, that on this Account can be parallel'd with him.

It can't be pretended, that the Reaſon why he ſo much abhor'd and condemned the Notions and Experiences of thoſe whoſe *firſt Faith* conſiſts in believing that Chriſt *is theirs*, and that Chriſt *died for them*; without any previous Experience of Union of Heart to him, for his Excellency, as he is in himſelf, and not for his ſuppoſed Love to them; and who judge of their Intereſt in Chriſt, their Juſtification, and GOD's Love to them, not by their Sanctification and the Exerciſes and Fruits of Grace, but by a ſuppoſed *immediate* Witneſs of the Spirit, by inward Suggeſtion; I ſay, it can't be pretended, that the Reaſon why he ſo much deteſted and condemned ſuch Opinions and Experiences, was, that he was of a too *legal* Spirit; either that he never was dead to the Law, never experienced a thoro' Work of Conviction, was never fully brought off from his own Righteouſneſs, and wean'd from the *old Covenant*, by a thorough *legal* Humiliation; or that afterwards, he had no great Degree of *evangelical* Humiliation, not living in a deep Senſe of his own Emptineſs, Wretchedneſs, Poverty, and abſolute Dependance on the meer Grace of GOD through Chriſt. For his Convictions of Sin, preceeding his firſt Conſolations in Chriſt, were exceeding deep and thorough; his Trouble and Exerciſe of Mind, by a Senſe of Sin and Miſery, very great and long continued; & the Light let into his Mind at his Converſion and in progreſſive Sanctification, appears to have had its genuine humbling Influence upon him, to have kept him low in his own Eyes, not confiding in himſelf, but in Chriſt, *living by the Faith of the Son of GOD*, and *looking for the Mercy of the Lord Jeſus to eternal Life*.

Nor can it be pretended, that the Reaſon why he condemned thoſe, and other Things, which this Sort of People call the very Height of vital Religion and the Power of Godlineſs, was, that he was a *dead Chriſtian*, and lived *in the Dark* (as they expreſs themſelves) that his Experiences, tho' they might be true, were not great; that he did not live near to GOD, had but a

ſmall Acquaintance with him, and had but a dim Sight of ſpiritual Things. If any, after they have read the preceeding Account of Mr. *Brainerd*'s Life, will venture to pretend thus, they will only ſhew that *they themſelves* are in the *Dark*, and do indeed *put Darkneſs for Light, and Light for Darkneſs.*

'Tis common with this Sort of People, if there is any one whom they can't deny to exhibit good Evidences of true Godlineſs, who yet appears to diſlike their Notions, & condemn thoſe Things wherein they place the Height of Religion, to inſinuate, that *they are afraid of the Croſs*, and have a Mind to *curry Favour with the World*, and the like. But I preſume, this will not be pretended concerning Mr. *Brainerd*, by any one Perſon that has read the preceeding Account of his Life. It muſt needs appear a Thing notorious to ſuch, that he was an extraordinary, and almoſt unparallel'd Inſtance (in theſe Times and theſe Parts of the World) of the contrary Diſpoſition: and *that*, whether we conſider what he has recorded of his inward *Experience*, from Time to Time; or his *Practice*, how he in Fact took up and embraced the *Croſs*, and bore it conſtantly, in his great Self-Denials, Labours, and Sufferings for the Name of Jeſus, and went on without fainting, without repenting, or repining, to his dying Illneſs: How he did not only, from Time to Time, relinquiſh and renounce the *World* ſecretly, in his Heart, with the full and fervent Conſent of all the Powers of his Soul; but openly and actually forſook the *World*, with it's Poſſeſſions, Delights, and common Comforts, to dwell as it were with wild Beaſts, in a howling Wilderneſs; with conſtant Chearfulneſs, complying with the numerous Hardſhips of a Life of Toil and Travel there, to promote the Kingdom of his dear Redeemer. And beſides, it appears by the preceeding Hiſtory, that he never did more condemn the Things forementioned, never had a greater Senſe of their Deluſion, pernicious Nature, and ill Tendency, and never was more full of Pity to thoſe that are led away with them, than in his laſt Illneſs. and at Times when he had the neareſt Proſpect of Death, ſuppoſed himſelf to be on the very Brink of Eternity, and looked on all this lower World as what he never ſhould have any Thing more to do with. Surely he did not condemn thoſe Things at theſe Seaſons, only to *curry Favour with the World.*

Beſides what has been already related of Mr. *Brainerd*'s Sentiments in his dying State concerning true and falſe Religion, we have his deliberate and ſolemn Tho'ts on this Subject, further appearing by his *Preface* to Mr. *Shepard*'s Diary, before mentioned;

mentioned; which, when he wrote it, he ſuppoſed to be (as it proved) one of the *laſt* Things he ſhould ever write. I ſhall here inſert a Part of that *Preface*, as follows.

" How much Streſs is laid by many upon ſome Things as " being Effects and Evidences of exalted Degrees of Religion, " when they are ſo far from being of any Importance in it, " that they are really irreligious, a Mixture of *Self-Love*, *Ima-* " *gination*, and ſpiritual *Pride*, or perhaps the Influence of " *Satan* transformed into an Angel of Light; I ſay, how much " Streſs is laid on theſe Things by many, I ſhall not determine: " But 'tis much to be fear'd, that while GOD was carrying " on a glorious Work of Grace, and undoubtedly gathering " a Harveſt of Souls to himſelf (which we ſhould always re- " member with Thankfulneſs) Numbers of others have at the " ſame Time been fatally deluded by the Devices of the Devil, " and their own corrupt Hearts. It is to be fear'd, that the " *Converſions* of ſome have no better Foundation than this; " *viz.* That after they have been under ſome Concern for " their Souls for a while, and it may be manifeſted ſome " very great and uncommon Diſtreſs and Agonies, they " have on a ſudden *imagined they ſaw* CHRIST, in ſome Poſture " or other; perhaps on the Croſs, bleeding and dying for their " Sins; or it may be, ſmiling on them, and thereby ſignify- " ing his Love to them: And that theſe and the like Things, " tho' meer Imaginations, which have nothing Spiritual in " them, have inſtantly removed all their Fears and Diſtreſſes, " fill'd them with Raptures of Joy, and made them imagine, " that they loved Chriſt with all their Hearts; when the Bot- " tom of all was Nothing but *Self-love*. For when they ima- " gined that Chriſt had been ſo good to them as to ſave them, " and as it were to ſingle them out of all the World, they " could not but feel ſome kind of natural Gratitude to him; " altho' they never had any ſpiritual View of his divine Glory, " Excellency and Beauty, and conſequently never had any " Love to him for himſelf. Or that inſtead of having ſome " ſuch imaginary View of Chriſt as has been mention'd, in " order to remove their Diſtreſs and give them Joy, ſome " having had a Paſſage, or perhaps many Paſſages of *Scripture* " brought to their Minds *with Power* (as they expreſs it) " ſuch as that, *Son, be of good Chear, thy Sins are forgiven thee*, " and the like, they have immediately applied theſe Paſſages " to *themſelves*, ſuppoſing that God hereby manifeſted his " peculiar Favour to *them*, as if mention'd by Name: Never

" conſidering, that they are now giving Heed to new Reve-
" lations; there being no ſuch Thing reveal'd in the Word
" of God, as that *this* or *that* particular Perſon has, or ever
" ſhall have his Sins forgiven; nor yet remembring, that *Sa-*
" *tan* can, with a great deal of ſeeming Pertinency (and per-
" haps alſo with conſiderable Power) bring Scripture to the
" Minds of Men, as he did to Chriſt himſelf. And thus theſe
" rejoyce upon having ſome Scripture ſuddenly ſuggeſted to
" them, or impreſs'd upon their Minds, ſuppoſing they are
" now the Children of God, juſt as did the other upon their
" imaginary Views of Chriſt. And 'tis ſaid, that ſome ſpeak
" of ſeeing a great *Light*, which fill'd all the Place where they
" were, and diſpel'd all their Darkneſs, Fears and Diſtreſſes,
" and almoſt raviſh'd their Souls. While others have had it
" warmly ſuggeſted to their Minds, not by any Paſſage of
" Scripture, but as it were by a *Whiſper* or Voice from Hea-
" ven, *That God loves them, that Chriſt is theirs*, &c. which
" groundleſs Imaginations and Suggeſtions of *Satan* have had
" the ſame Effect upon them, that the Deluſions before men-
" tion'd had on the others.——— And as is the Converſion
" of this Sort of Perſons, ſo are their *After-Experiences*; the
" whole being built upon Imagination, ſtrong Impreſſions, and
" ſudden Suggeſtions made to their Minds: Whence they
" are uſually extreme confident (as if immediately informed
" from God) not only of the Goodneſs of their own State,
" but of their infallible Knowledge, and abſolute Certainty, of
" the Truth of every Thing they pretend to, under the No-
" tion of Religion; and thus all Reaſoning with ſome of them
" is utterly excluded.

" But 'tis remarkable of theſe, that they are *extremely defi-*
" *cient* in Regard of true Poverty of Spirit, Senſe of exceeding
" Vileneſs in themſelves, ſuch as frequently makes truly gra-
" cious Souls to *groan, being burden'd*; as alſo in Regard of
" Meekneſs, Love and Gentleneſs towards Mankind, Ten-
" derneſs of Conſcience in their ordinary Affairs and Dealings
" in the World. And 'tis rare to ſee 'em deeply concerned
" about the Principles and Ends of their Actions, and under
" Fears leſt they ſhould not eye the Glory of God chiefly,
" but live to themſelves; or this at leaſt is the Caſe in their
" ordinary Conduct, whether civil or religious. But if any
" one of their particular *Notions*, which their Zeal has eſpouſed,
" be attack'd, they are then ſo conſcientious, they muſt *burn*,
" if call'd to it, for the Defence of it. Yet, at the ſame Time,

" when

" when they are ſo *extremely deficient* in Regard of theſe preci-
" ous *divine Tempers* which have been mention'd, they are
" uſually full of *Zeal*, Concern and Fervency in the Things
" of Religion, and often *diſcourſe* of them with much Warmth
" and Engagement: And to thoſe who don't know, or don't
" conſider, wherein the *Eſſence* of true Religion conſiſts, *viz.*
" in being *conformed to the Image of Chriſt*, not in Point of
" Zeal and Fervency only, but in all divine Tempers and
" Practices; I ſay, to thoſe who don't duly obſerve and diſ-
" tinguiſh, they often appear like the beſt of Men."

'Tis common with this Sort of People to ſay, that *God is amongſt them, his Spirit accompanies their Exhortations and other Adminiſtrations, and they are ſeal'd by the holy Ghoſt*, in the remarkable Succeſs they have, in the great Affections that are ſtirred up in God's People *&c.* but to inſinuate, on the contrary, that *he is not with their Opponents*; and particularly, *that God has forſaken the ſtanding Miniſtry*; and *that the Time is come, when it is the Will of God that they ſhould be put down, and that God's People ſhould forſake 'em*; and *that no more Succeſs is to be expected to attend their Adminiſtrations*.--But where can they find an Inſtance, among all their moſt flaming *Exhorters*, who has been ſealed with ſo unconteſtible and wonderful Succeſs of his Labours, as Mr. *Brainerd*, not only in quickening and comforting God's Children, but alſo in a Work of Conviction and Converſion (which they own has in a great Meaſure ceaſed for a long Time among themſelves) with a moſt viſible and aſtoniſhing Manifeſtation of God's Power, on Subjects ſo unprepared, and that had been brought up and lived, ſome of them to old Age, in the deepeſt Prejudices againſt the very firſt Principles of Chriſtianity; the divine Power accompanying his Labours, producing the moſt remarkable and abiding Change, turning the Wilderneſs into a fruitful Field, and cauſing that which was a Deſart indeed to bud and bloſſom as the Roſe? And this altho' he was not only one of their greateſt *Opponents* in their Errors; but alſo one of thoſe they call the *ſtanding Miniſtry*; firſt examined and licenſed to preach by *ſuch Miniſters*, and ſent forth among the Heathen by *ſuch Miniſters*; and afterwards ordained by *ſuch Miniſters*; always directed by them, and united with them in their Conſiſtories, and Adminiſtrations; and even abhorring the Practice of thoſe who give out, that they ought to be renounced and ſeparated from, and that Teachers may be ordained by Lay-Men.

It cannot be pretended by theſe Men, that Mr. *Brainerd* condemned their Religion, only becauſe he was *not acquainted with them*, and had not Opportunity for full Obſervation of the Nature, Operation & Tendency of their *Experiences*: For he had abundant and peculiar Opportunities of ſuch Obſervation and Acquaintance: He lived *through* the late extraordinary Time of religious Commotion, and ſaw the Beginning and End, the Good and the Bad of it: He had Opportunity to ſee the various Operations and Effects, that were wrought in this Seaſon, more *extenſively*, than any Perſon I know of: His native Place was about the middle of *Connecticut*; and he was much converſant in all Parts of that Colony: He was converſant in the Eaſtern Parts of it, after the Religion, which he condemned, began much to prevail there: He was converſant with the zealous People on *Long-Iſland*, from one End of the Iſland to the other; and alſo in *New-Jerſey*, and *Pennſylvania*; with People of various Nations: He had ſome ſpecial Opportunities in ſome Places in this Province (*Maſſachuſetts-Bay*) where has been very much of this Sort of Religion, and at a Time when it greatly prevailed: He had converſed & diſputed with Abundance of this Kind of People in various Parts, as he told me; and alſo informed me, that he had ſeen ſomething of the ſame Appearances in ſome of the *Indians*, whom he had preached to, and had Opportunity to ſee the Beginning and End of them. And beſides, Mr. *Brainerd* could ſpeak more feelingly and underſtandingly concerning theſe Things, becauſe there was once a Time when he was drawn away into an Eſteem of them, and for a ſhort Seaſon had united himſelf to this Kind of People, and partook, in ſome Reſpects, of their Spirit and Behaviour.

But I proceed to another Obſervation on the foregoing Memoirs.

II. This Hiſtory of Mr. *Brainerd*'s may help us to make *Diſtinctions* among the high religious *Affections*, and remarkable *Impreſſions* made on the Minds of Perſons, in a Time of great *Awakening*, and *Revival of Religion*; and may convince us, that there are not only Diſtinctions in *Theory*, invented to ſave the Credit of pretended Revivals of Religion, and what is called *the Experience of the Operations of the Spirit*; but Diſtinctions that do actually take Place in the Courſe of *Events*, and have a real and evident Foundation in *Fact*.

Many *do* and *will* confound Things, blend all together, and ſay, *'Tis all alike*; *'tis all of the ſame Sort*. So there are many that

that ſay concerning the Religion moſt generally prevailing among the *Separatiſts*, and the Affections they manifeſt, *'Tis the ſame that was all over the Land ſeven Years ago.* And ſome that have read Mr. *Brainerd*'s Journal, giving an Account of the extraordinary Things that have come to paſs among the *Indians* in *New-Jerſey*, ſay, *'Tis evidently the ſame Thing that appeared in many Places amongſt the* Engliſh, *which has now proved naught, and come to that which is worſe than nothing.* And all the Reaſon they have thus to determine all to be *the ſame Work*, and *the ſame Spirit*, is, that the one manifeſted high Affections, and ſo do the other; the great Affections of the one had ſome Influence on their Bodies, and ſo have the other; the one uſe the Terms *Conviction*, *Converſion*, *Humiliation*, *Coming to Chriſt*, *Diſcoveries*, *Experiences*, &c. and ſo do the other; the Impreſſions on the one are attended with a great deal of Zeal, and ſo it is with the other; the Affections of the one diſpoſe 'em to ſpeak much about Things of Religion, and ſo do the other; the one delight much in religious Meetings, and ſo do the other. —— The Agreement, that appears in theſe, and ſuch like Things, make 'em conclude, that ſurely all is alike, all is the ſame Work. Whereas, on a cloſer Inſpection & critical Examination, it would appear, that notwithſtanding an Agreement in ſuch Circumſtances, yet indeed there is a vaſt Difference, both in *Eſſence* and *Fruits*. A conſiderable Part of the religious Operations, that were ſix or ſeven Years ago, eſpecially towards the latter Part of that extraordinary Seaſon, was doubtleſs of the ſame Sort with the Religion of the *Separatiſts*; but not all: There were many, whoſe Experiences were, like Mr. *Brainerd*'s, in a Judgment of Charity, genuine and inconteſtible.

Not only do the Oppoſers of all Religion conſiſting in powerful Operations and Affections, thus confound Things; but many of the *Pretenders* to *ſuch* Religion do ſo. They that have been the Subjects of ſome ſort of vehement, but vain Operations on their Mind, when they hear the Relation of the Experiences of ſome real and eminent Chriſtians, they ſay, Their Experiences are of the ſame ſort: So they ſay, they are juſt like the Experiences of eminent Chriſtians in former Times, which we have printed Accounts of. So, I doubt not, but there are many deluded People, if they ſhould read the preceeding Account of Mr. *Brainerd*'s Life, who reading without much Underſtanding, or careful Obſervation, would ſay, without Heſitation, that ſome Things which they have met with, are of the very ſame Kind with what he expreſſes: When the Agreement

is

is only in ſome general Circumſtances, or ſome particular Things that are ſuperficial, and belonging as it were to the Profeſſion and Out-ſide of Religion; but the inward Temper of Mind and the Fruits in Practice, are as oppoſite and diſtant as Eaſt and Weſt.

Many *honeſt good* People alſo, and *true Chriſtians*, don't very well know how to make a Difference. The gliſtering Appearance and glaring Show of falſe Religion dazzles their Eyes; and they ſometimes are ſo deluded by it, that they look on ſome of theſe Impreſſions, which Hypocrites tell of, as the brighteſt Experiences. And tho' they have experienced no ſuch Things themſelves, they think, it is becauſe they are vaſtly lower in Attainments, and but Babes, in Compariſon of theſe flaming Chriſtians. Yea, ſometimes from their differing ſo much from thoſe who make ſo great a Show, they doubt whether they have any Grace at all. And it is a hard Thing, to bring many well-meaning People to make proper Diſtinctions in this Caſe; and eſpecially to maintain and ſtand by 'em; through a certain Weakneſs they unhapply labour of, whereby they are liable to be overcome with the Glare of outward Appearances. Thus, if in a ſedate Hour they are by Reaſoning brought to allow ſuch and ſuch Diſtinctions, yet the next Time they come in the Way of the great Show of falſe Religion, the dazzling Appearance ſwallows them up, and they are carried away. Thus the Devil, by his cunning Artifices, eaſily dazzles the feeble Sight of Men, and puts 'em beyond a Capacity of a proper Exerciſe of Conſideration, or hearkning to the Dictates of calm Thought & cool Underſtanding. When they perceive the great Affection, earneſt Talk, ſtrong Voice, aſſured Looks, vaſt Confidence, and bold Aſſertions, of theſe empty aſſuming Pretenders, they are over-born, loſe the Poſſeſſion of their Judgment, and ſay, *Surely theſe Men are in the Right, God is with 'em of a Truth:* and ſo they are carried away, not with Light and Reaſon, but (like Children) as it were with a ſtrong Wind.

This confounding all Things together, that have a fair Shew, is but acting the Part of a Child, that going into a Shop, where a variety of Wares are expoſed to Sale (all of a ſhining Appearance; ſome Veſſels of Gold and Silver, and ſome Diamonds and other precious Stones; and other Things that are Toys of little Value; which are of ſome baſe Metal gilt, or Glaſs poliſhed, and painted with curious Colours, or cut like Diamonds) ſhould eſteem all alike, and give as great a Price for the vile as for

for the precious: Or 'tis like the Conduct of ſome unſkilful raſh Perſon, who finding himſelf deceived by ſome of the Wares he had bought at that Shop, ſhould at once conclude, all he there ſaw was of no Value; and purſuant to ſuch a Concluſion, when afterwards he has true Gold and Diamonds offered him, enough to enrich him and enable him to live like a Prince all his Days, he ſhould throw it all into the Sea.

But we *muſt* get into another Way. The want of diſtinguiſhing in Things that appertain to experimental Religion, is one of the chief Miſeries of the profeſſing World. 'Tis attended with very many moſt diſmal Conſequences: Multitudes of Souls are fatally deluded about themſelves, and their own State; and ſo are eternally undone: Hypocrites are confirmed in their Deluſions, and exceedingly puffed up with Pride: Many ſincere Chriſtians are dreadfully perplexed, darkened, tempted, and drawn aſide from the Way of Duty; and ſometimes ſadly tainted with falſe Religion, to the great Diſhonour of Chriſtianity, and Hurt of their own Souls: ſome of the moſt dangerous and pernicious Enemies of Religion in the World (tho' called bright Chriſtians) are encouraged and honoured; who ought to be diſcountenanced and ſhun'd by every Body: And Prejudices are begotten and confirmed in vaſt Multitudes, againſt every Thing wherein the Power and Eſſence of Godlineſs conſiſts; and in the End Deiſm & Atheiſm are promoted.

III. The foregoing Account of Mr. *Brainerd*'s Life may afford Matter of Conviction, that there is indeed ſuch a Thing as true *experimental Religion*, ariſing from immediate divine Influences, ſupernaturally enlightning and convincing the Mind, and powerfully impreſſing, quickening, ſanctifying, and governing the Heart; which Religion is indeed an amiable Thing, of happy Tendency, and of no hurtful Conſequence to human *Society*; notwithſtanding there having been ſo many Pretences and Appearances of what is called experimental vital Religion, that have proved to be nothing but vain, pernicious *Enthuſiaſm*.

If any inſiſt, that Mr. *Brainerd*'s Religion was *Enthuſiaſm*, and nothing but a ſtrange Heat and blind Fervour of Mind, ariſing from the ſtrong Fancies and Dreams of a notional whimſical Brain; I would aſk, if it be ſo, that ſuch Things as theſe are the Fruits of Enthuſiaſm, *viz.* a great Degree of Honeſty and Simplicity, ſincere and earneſt Deſires and Endea-

vours, to know and do whatever is right, and to avoid every Thing that is wrong; an high Degree of Love to God, Delight in the Perfections of his Nature, placing the Happineſs of Life in him; not only in contemplating him, but in being active in pleaſing and ſerving him; a firm and undoubting Belief in the *Meſſiah*, as the Saviour of the World, the great Prophet of God and King of God's Church; together with great Love to him, Delight and Complacence in the Way of Salvation by him, and longing for the Enlargement of his Kingdom; earneſt Deſires that GOD may be glorified and the *Meſſiah*'s Kingdom advanced, whatever Inſtruments are made uſe of; uncommon Reſignation to the Will of God, and that under vaſt Trials; great and univerſal Benevolence to Mankind, reaching all Sorts of Perſons without Diſtinction, manifeſted in Sweetneſs of Speech and Behaviour, kind Treatment, Mercy, Liberality, and earneſt ſeeking the Good of the Souls and Bodies of Men; attended with extraordinary Humility, Meekneſs, Forgiveneſs of Injuries, and Love to Enemies; and a great Abhorrence of a contrary Spirit and Practice; not only as appearing in others, but whereinſoever it had appeared in Himſelf; cauſing the moſt bitter Repentance, and Brokenneſs of Heart on Account of any paſt Inſtances of ſuch a Conduct: A modeſt, diſcreet & decent Deportment, among Superiours, Inferiours and Equals; a moſt diligent Improvement of Time, and earneſt Care to loſe no Part of it; great Watchfulneſs againſt all Sorts of Sin, of Heart, Speech, and Action: And this Example and theſe Endeavours attended with moſt happy Fruits, and bleſſed Effects on others, in humanizing, civilizing, and wonderfully reforming and transforming ſome of the moſt brutiſh Savages; Idle, Immoral, Drunkards, Murderers, groſs Idolaters, and Wizards; bringing them to permanent Sobriety, Diligence, Devotion, Honeſty, Conſcientiouſneſs, and Charity: And the foregoing amiable Virtues and ſucceſsful Labours all ending at laſt in a marvellous Peace, unmoveable Stability, Calmneſs, and Reſignation, in the ſenſible Approaches of Death; with Longing for the Heavenly State; not only for the Honours and circumſtantial Advantages of it, but above all for the moral Perfection, and holy and bleſſed Employments of it: And theſe Things in a Perſon indiſputably of good Underſtanding and Judgment: I ſay, if all theſe Things are the Fruits of *Enthuſiaſm*, why ſhould not *Enthuſiaſm* be thought a deſirable and excellent Thing? For what can true Religion, what can the beſt Philoſophy do more? If Vapours and Whimſy will bring

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Men to the moſt thorough Virtue, to the moſt benign and fruitful Morality; and will maintain it through a Courſe of Life (attended with many Trials) without Affectation or Self-Exaltation, and with an earneſt conſtant bearing Teſtimony againſt the Wildneſs, the Extravagances, the bitter Zeal, aſſuming Behaviour, & ſeparating Spirit of Enthuſiaſts; & will do all this more effectually, than any Thing elſe has ever done in any plain known Inſtance that can be produced; if it be ſo, I ſay, what Cauſe then has the World to prize and pray for this bleſſed Whimſicalneſs, and theſe benign Sort of Vapours?

It would perhaps be a Prejudice with ſome againſt the whole of Mr. *Brainerd*'s Religion, if it had begun in the Time of the *late religious Commotion*; being ready to conclude (however unreaſonably) that nothing Good could take it's Riſe from thoſe Times. But it was not ſo; his Converſion was *before* thoſe Times, in a Time of general Deadneſs (as has been before obſerved) and therefore at a Seaſon when it was impoſſible, that he ſhould receive a Taint from any corrupt Notions, Examples, or Cuſtoms, that had Birth in thoſe Times.

And whereas there are many who are not profeſſed Oppoſers of what is called *experimental Religion*, who yet doubt of the Reality of it, from the *bad Lives* of ſome Profeſſors; and are ready to determine that there is nothing in all the Talk about being *born again*, being *emptied of Self*, *brought to a ſaving Cloſe with Chriſt*, &c. becauſe many that pretend to theſe Things, and are thought by others to have been the Subjects of 'em, manifeſt no abiding Alteration in their moral Diſpoſition and Behaviour; are as careleſs, carnal, coveteous, *&c.* as ever; yea, ſome much worſe than ever: It is to be acknowledg'd and lamented, that this is the Caſe with ſome; but by the preceeding Account they may be ſenſible, that it is not ſo with all. There are ſome indiſputable Inſtances of ſuch a Change, as the Scripture ſpeaks of; an abiding great Change, a *Renovation of the Spirit of the Mind*, and a *Walking in Newneſs of Life*. In the foregoing Inſtance particularly, they may ſee the abiding Influence of ſuch a Work of Converſion, as they have heard of from the Word of GOD; the Fruits of ſuch Experiences through a Courſe of Years; under a great Variety of Circumſtances, many Changes of State, Place, and Company; and may ſee the bleſſed Iſſue and Event of it in Life and Death.

IV. The preceeding Hiſtory ſerves to confirm thoſe Doctrines uſually called *the Doctrines of Grace*. For if it be allowed

that there is Truth, Subſtance, or Value in the main of Mr. *Brainerd*'s Religion, it will undoubtedly follow, that thoſe Doctrines are divine: Since 'tis evident, that the whole of it, from Beginning to End, is according to that ſcheme of Things; all built on thoſe Apprehenſions, Notions, and Views, that are produced and eſtabliſhed in the Mind by thoſe Doctrines. He was brought by Doctrines of this Kind, to his Awakening, and deep Concern about Things of a ſpiritual and eternal Nature; and by theſe Doctrines his Convictions were maintained and carried on; and his Converſion was evidently altogether agreeable to this Scheme, but by no Means agreeing with the contrary; and utterly inconſiſtent with the *Arminian* Notion of Converſion or Repentance. His Converſion was plainly founded in a clear ſtrong Conviction, and undoubting Perſwaſion of the Truth of theſe Things appertaining to theſe Doctrines, which *Arminians* moſt object againſt, and which his own Mind had contended moſt about. And his Converſion was no confirming and perfecting of moral Principles and Habits, by Uſe and Practice, and his own Labour in an induſtrious diſciplining himſelf, together with the concurring Suggeſtions and conſpiring Aids of GOD's Spirit: But entirely a ſupernatural Work, at once turning him from Darkneſs to marvellous Light, and from the Power of Sin to the Dominion of divine and holy Principles; an Effect, in no Regard produced by *his* Strength or Labour, or obtained by *his* Vertue; and not accompliſh'd 'till he was firſt brought to a full Conviction that all his own Vertue, Strength, Labours, and Endeavours could never avail any Thing to the producing or procuring this Effect.

A very little while before, his Mind was full of the ſame Cavils againſt the Doctrines of GOD's Sovereign Grace, which are made by *Arminians*; And his Heart full even of a raging Oppoſition to 'em. And GOD was pleaſed to perform this good Work in him juſt after a full End had been put to this Cavilling and Oppoſition; after he was entirely convinced, that he was dead in Sin, and was in the Hands of GOD, as the abſolutely ſovereign, unobliged, ſole Diſpoſer and Author of true Holineſs. GOD's ſhewing him Mercy at ſuch a Time, is a Confirmation, that this was a Preparation for Mercy; & conſequently, that theſe Things which he was convinced of, were true: While he oppoſed theſe Things, he was the Subject of no ſuch Mercy; tho' he ſo earneſtly ſought it, and prayed for it with ſo much Painfulneſs, Care and Strictneſs in Religion: But when once his Oppoſition is fully ſubdued, and he is brought to ſubmit to the

the Truths, which he before had oppoſed, with full Conviction, then the Mercy he ſought for is granted, with abundant Light, great Evidence and exceeding Joy, and he reaps the ſweet Fruit of it all his Life after, & in the Valley of the Shadow of Death.

In his Converſion, he was brought to ſee the Glory of that Way of Salvation by Chriſt, that is taught in what are called the *Doctrines of Grace*; and thence-forward, with unſpeakable Joy and Complacence, to embrace and acquieſce in that Way of Salvation. He was in his Converſion, in all Reſpects, bro't to thoſe Views, and that State of Mind, which theſe Doctrines ſhew to be neceſſary. And if his Converſion was any real Converſion, or any Thing beſides a meer Whim, and if the Religion of his Life was any Thing elſe but a Series of Freaks of a whimſical Mind, then this one grand Principle, on which depends the whole Difference between *Calviniſts* and *Arminians*, is undeniable, *viz.* That the Grace or Vertue of truly good Men, not only differs from the Vertue of others *in Degree*, but even *in Nature and Kind.* If ever Mr. *Brainerd* was truly turned from Sin to GOD at all, or ever became truly Religious, none can reaſonably doubt but that his Converſion was at the Time when he ſuppoſed it to be: The Change he then experienced, was evidently the greateſt moral Change, that ever he paſs'd under; and he was then apparently firſt brought to that Kind of Religion, that remarkable new Habit and Temper of Mind, which he held all his Life after. The Narration ſhews it to be different, *in Nature and Kind*, from all that ever he was the Subject of before. It was evidently wrought at once, without fitting and preparing his Mind, by gradually convincing it more and more of the ſame Truths, and bringing it nearer and nearer to ſuch a Temper: For it was ſoon after his Mind had been remarkably full of Blaſphemy, and a vehement Exerciſe of ſenſible Enmity againſt God, and great Oppoſition to thoſe Truths, which he was now brought with his whole Soul to embrace, and reſt in, as divine and glorious, and to place his Happineſs in the Contemplation and Improvement of. And he himſelf (who was ſurely beſt able to judge) declares, that the Diſpoſitions and Affections, which were then given him, and thence-forward maintained in him, were moſt ſenſibly and certainly, perfectly different, *in their Nature*, from all that ever he was the Subject of before, or that he ever had any Conception of. This he ever ſtood to & was peremptory in (as what he certainly knew) even to his Death. He muſt be looked upon as capable of judging; he had Opportunity to know: He had

practiſed

practiſed a great deal of Religion before, was exceeding ſtrict and conſcientious, and had continued ſo for a long Time; had various religious Affections, with which he often flattered himſelf, and ſometimes pleaſed himſelf as being now in a good Eſtate: And after he had thoſe new Experiences, that began in his Converſion, they were continued to the End of his Life; long enough for him thoroughly to obſerve their Nature, and compare 'em with what had been before. Doubtleſs he was *compos mentis*; and was at leaſt one of ſo good an Underſtanding and Judgment, as to be pretty well capable of diſcerning and comparing the Things that paſſed in his own Mind.

'Tis further obſervable, that his Religion all along operated in ſuch a Manner as tended to confirm his Mind in the Doctrines of God's abſolute Sovereignty, Man's univerſal and intire Dependance on God's Power and Grace, *&c.* The more his Religion prevailed in his Heart, and the fuller he was of divine Love, and of clear and delightful Views of ſpiritual Things, and the more his Heart was engaged in God's Service; the more ſenſible he was of the Certainty and the Excellency and Importance of theſe Truths, and the more he was affected with them and rejoyced in them. And he declares particularly, that when he lay for a long while on the Verge of the eternal World, often expecting to be in that World in a few Minutes, yet at the ſame Time enjoying great Serenity of Mind, and Clearneſs of Thought, and being moſt apparently in a peculiar Manner at a Diſtance from an enthuſiaſtical Frame, he *at that Time ſaw clearly the Truth of thoſe great Doctrines of the Goſpel, which are juſtly ſtiled* the Doctrines of Grace, *and never felt himſelf ſo capable of demonſtrating the Truth of them.*

So that 'tis very evident, Mr. *Brainerd*'s Religion was wholly correſpondent to what is called the *Calviniſtical Scheme*, and was the Effect of thoſe Doctrines applied to his Heart: And certainly it cannot be denied, that the Effect was good, unleſs we turn Atheiſts, or Deiſts.——— I would aſk, whether there be any ſuch Thing, in Reality, as *Chriſtian Devotion?*— If there be, what is it? What is its Nature? And what its juſt Meaſure? Should it not be in a great Degree? We read abundantly in Scripture, of *loving God with all the Heart, with all the Soul, with all the Mind, and with all the Strength*, of *Delighting in God*, of *Rejoycing in the Lord, Rejoycing with Joy unſpeakable and full of Glory, the Soul's Magnifying the Lord, Thirſting for God, Hungring and Thirſting after Righteouſneſs, the Soul's breaking for the Longing it hath to God's Judgments,*

Praying

Praying to God with Groanings that cannot be uttered, Mourning for Sin with a broken Heart and contrite Spirit, &c. How full is the Book of Pſalms, and other Parts of Scripture, of ſuch Things as theſe! Now wherein do theſe Things, as expreſs'd by and appearing in Mr. *Brainerd*, either the Things themſelves, or their Effects and Fruits, differ from the Scripture-Repreſentations? Theſe Things he was brought to by that ſtrange and wonderful Transformation of the Man, which he called his *Converſion*. And don't this well agree with what is ſo often ſaid, in Old Teſtament and New, concerning the *giving of a new Heart, creating a right Spirit, a being renewed in the Spirit of the Mind, a being ſanctified throughout, becoming a new Creature*, &c? Now where is there to be found an *Arminian* Converſion or Repentance, conſiſting in ſo great and admirable a Change? Can the *Arminians* produce an Inſtance, within this Age, and ſo, plainly, within our Reach and View, of ſuch a Reformation, ſuch a Transformation of a Man, to Scriptural Devotion, Heavenly-Mindedneſs, and true Chriſtian Morality, in one that before lived without theſe Things, on the Foot of *their* Principles, and through the Influence of their Doctrines?

And here, is worthy to be conſidered, not only the Effect of *Calviniſtical* Doctrines (as they are called) on Mr. *Brainerd* himſelf, but alſo the Effect of the ſame Doctrines, as taught and inculcated by him, on *others*. 'Tis abundantly pretended and aſſerted of late, that theſe Doctrines tend to undermine the very Foundations of all Religion and Morality, and to enervate and vacate all reaſonable Motives to the Exerciſe and Practice of them, and lay invincible Stumbling-Blocks before *Infidels*, to hinder their embracing Chriſtianity; and that the contrary Doctrines are the fruitful Principles of Virtue and Goodneſs, ſet Religion on it's right Baſis, repreſent it in an amiable Light, give it's Motives their full Force, and recommend it to the Reaſon and common Senſe of Mankind.— But where can they find an Inſtance of ſo great and ſignal an Effect of their Doctrines, in bringing *Infidels*, who were at ſuch a Diſtance from all that is Civil, Human, Sober, Rational, and Chriſtian, and ſo full of inveterate Prejudices againſt theſe Things, to ſuch a Degree of Humanity, Civility, Exerciſe of Reaſon, Self-denial, and Chriſtian Vertue? *Arminians* place Religion in *Morality*: Let them bring an Inſtance of their Doctrines producing ſuch a Transformation of a People in Point of *Morality*. 'Tis ſtrange, if the Alwiſe God ſo orders Things in his Providence, that reaſonable and proper *Means*, and *his own*

own Means, which he himſelf has appointed, ſhould in no known remarkable Inſtance be inſtrumental to produce ſo good an Effect; an Effect ſo agreable to his own Word & Mind, and that very Effect for which he appointed theſe excellent Means; that they ſhould not be ſo Succeſsful, as thoſe Means which are *not* his own, but very contrary to 'em, and of a contrary Tendency; Means that are in themſelves very abſurd, and tend to root all Religion and Vertue out of the World, to promote and eſtabliſh Infidelity, and to lay an inſuperable Stumbling-Block before *Pagans*, to hinder their embracing the Goſpel: I ſay, if this be the true State of the Caſe, 'tis certainly pretty wonderful, and an Event worthy of ſome Attention.

I know, that many will be ready to ſay, *It is too ſoon yet, to glory in the Work, that has been wro't among Mr.* Brainerd's *Indians; 'Tis beſt to wait and ſee the final Event*; *It may be, all will come to nothing by and by*; To which I anſwer (not to inſiſt, that it will not follow, according to *Arminian* Principles, they are not now true Chriſtians, really pious & godly, tho' they *ſhould* fall away and come to nothing) that I never ſuppoſed, every one of thoſe *Indians*, who in Profeſſion renounced their Heatheniſm & viſibly embraced Chriſtianity, and have had ſome Appearance of Piety, will finally prove true Converts: If two thirds, or indeed one half of 'em (as great a Proportion as there is in the Parable of the *Ten Virgins*) ſhould perſevere; it will be ſufficient to ſhew the Work, wrought among them, to have been truly admirable and glorious. But ſo much of Permanence of their Religion has already appeared, as ſhews it to be ſomething elſe beſides an *Indian* Humour or good Mood, or any tranſient Effect in the Conceits, Notions, and Affections of theſe ignorant People, excited at a particular Turn, by artful Management. For 'tis now more than *three Years* ago, that this Work began among them, and a remarkable Change appear'd in many of them; ſince which Time the Number of viſible Converts has greatly increaſed: And by repeated Accounts, from ſeveral Hands, they ſtill generally perſevere in diligent Religion and ſtrict Vertue. I think worthy to be here inſerted, a *Letter* from a young Gentleman, a Candidate for the Miniſtry, one of thoſe before mentioned, appointed by the honourable Commiſſioners in *Boſton*, as Miſſionaries to the Heathen of the *Six Nations*, ſo called; who, by their Order, dwelt with Mr. *John Brainerd*, among theſe Chriſtian *Indians*, in order to their being prepared for the Buſineſs of their Miſſion. The Letter was written from thence, to his Parents here in *Northampton*, & is as follows.

Bethel,

Bethel, in *New-Jersey*, Jan. 14. 1747,8.

Honoured and dear Parents,

"AFter a long and uncomfortable Journey, by Reason of "bad Weather, I arrived at Mr. *Brainerd*'s, the 6th "of this Instant; where I design to stay this Winter: And "as yet, upon many Accounts, am well satisfied with my "coming hither. The State and Circumstances of the *In-*"*dians*, spiritual and temporal, much exceed what I expected. "I have endeavoured to acquaint my self with the State of "the *Indians* in general, with particular Persons, and with "the School; as much as the short Time I have been here "would admit of. And notwithstanding my Expectations "were very much raised, from Mr. *David Brainerd*'s Jour-"nal, and from particular Informations from him; yet I "must confess, that in many Respects, they are not equal to "that which now appears to me to be true, concerning the "glorious Work of divine Grace amongst the *Indians*.

"The Evening after I came to Town, I had Opportunity "to see the *Indians* together, whilst the Rev. Mr. *Arthur* "preach'd to them: At which Time there appeared a very "general and uncommon Seriousness and Solemnity in the "Congregation: And this appear'd to me to be the Effect "of an inward Sense of the Importance of divine Truths, "and not becaufe they were hearing a Stranger: Which was "abundantly confirmed to me the next Sabbath, when there "was the same devout Attendance on divine Service, and a "surprizing Solemnity appearing in the Performance of each "Part of divine Worship. And some, who are hopefully true "Christians, appear to have been at that Time much enliven'd "and comforted; not from any observable Commotions then, "but from Conversation afterwards: And others seem'd to "be under pressing Concern for their Souls. I have endea-"voured to acquaint my self with particular Persons; many "of whom seem to be very humble and growing Christians; "altho' some of them (as I am informed) were before their "Conversion most monstrously Wicked.

"Religious Conversation seems to be very pleasing and "delightful to many, and especially that which relates to "the Exercises of the Heart. And many here don't seem "to be real Christians only, but growing Christians also; "as well in doctrinal, as experimental Knowledge. Besides "my Conversation with particular Persons, I have had Oppor-"tunity to attend upon one of Mr. *Brainerd*'s catechetical

" Lectures; where I was ſurprized at their Readineſs in " anſwering Queſtions which they had not been uſed to: " Altho' Mr. *Brainerd* complained much of their uncommon " Deficiency. It is ſurprizing, to ſee this People, who not " long ſince were led Captive by *Satan* at his Will, and liv- " ing in the Practice of all manner of Abominations, with- " out the leaſt Senſe even of moral Honeſty, yet now living " ſoberly and regularly, and not ſeeking every Man his own, " but every Man, in ſome Senſe, his Neighbour's Good; " and to ſee thoſe, who but a little while paſt, knew nothing " of the true GOD, now worſhipping Him in a ſolemn and " devout Manner; not only in publick, but in their Fami- " lies and in Secret; which is manifeſtly the Caſe; it being " a difficult Thing to walk out in the Woods in the Morn- " ing, without diſturbing Perſons at their ſecret Devotion. " And it ſeems wonderful, that this ſhould be the Caſe, not " only with adult Perſons, but with Children alſo. It is ob- " ſervable here, that many Children (if not the Children " in general) retire into ſecret Places to pray. And, as far " as at preſent I can judge, this is not the Effect of Cuſtom " and Faſhion, but of real Serioufneſs and Thoughtfulneſs " about their Souls.

" I have frequently gone into the *School*, and have ſpent " conſiderable Time there amongſt the Children; and have " been ſurprized to ſee, not only their diligent Attendance " upon the Buſineſs of the School, but alſo the Proficiency they " have made in it, in Reading and Writing, and in their Ca- " techiſms of divers Sorts. It ſeems to be as pleaſing and as " natural to theſe Children, to have their *Books* in their Hands, " as it does for many others to be at *Play*. I have gone into " an Houſe where there has been a Number of Children ac- " cidentally gathered together; and obſerved, that every one " had his Book in his Hand, and was diligently ſtudying of " it. There is to the Number of about thirty of theſe Chil- " dren, who can anſwer to all the Queſtions in the *Aſſem- " bly*'s *Catechiſm*; and the bigger Part of them are able to do " it with the *Proofs*, to the fourth Commandment. I wiſh " there were many ſuch Schools: I confeſs, that I never was " acquainted with ſuch an one, in many Reſpects. Oh that " what God has done here, may prove to be the Beginning " of a far more glorious and extenſive Work of Grace among " the Heathen. I am your obedient and dutiful Son,

Job Strong.

" *P. S.* Since

" *P. S.* Since the Date of this, I have had Opportunity to " attend upon another of Mr. *Brainerd*'s catecheticalLectures: " and truly I was convinced, that Mr. *Brainerd* did not com- " plain before of his People's Defects in answering to Questi- " ons proposed, without Reason: For altho' their *Answers* " at that Time exceeded my Expectations very much; yet " their Performances at this Lecture very much exceeded " *them.*"

Since this, we have had Accounts from Time to Time, and some very late, which shew that Religion still continues in prosperous and most desirable Circumstances among these *Indians.*

V. Is there not much in the preceeding Memoirs of Mr. *Brainerd* to teach, and excite to Duty, us who are called to the Work of the *Ministry*, and all that are *Candidates* for that great Work? What a deep Sense did he seem to have of the Greatness and Importance of that Work, and with what Weight did it lie on his Mind! How sensible was he of his own Insufficiency for this Work; and how great was his Dependance on God's Sufficiency! How solicitous, that he might be fitted for it! And to this End, how much Time did he spend in Prayer and Fasting, as well as Reading and Meditation; *giving himself to these Things!* How did he dedicate his whole Life, all his Powers and Talents to GOD; and forsake and renounce the World, with all it's pleasing and ensnaring Enjoyments, that he might be wholly at Liberty, to serve Christ in this Work; and to *please him who had chosen him to be a Soldier*, under *the Captain of our Salvation!* With what Solicitude, Solemnity, and Diligence did he devote himself to God our Saviour, and seek his Presence and Blessing in secret, at the Time of his *Ordination!* And how did his whole Heart appear to be constantly engaged, his whole Time employed, and his whole Strength spent in the Business he then solemnly undertook and was publickly set apart to! —— And his History shews us the right Way to *Success* in the Work of the Ministry. He fought it, as a resolute Soldier seeks Victory, in a Siege or Battle; or as a Man that runs a Race, for a great Prize. Animated with Love to Christ and Souls, how did he *labour always fervently*, not only in Word and Doctrine, in publick and private, but in *Prayers* Day and Night, *wrestling with God* in secret, and *travailing* in *Birth*, with unutterable Groans and Agonies, *until Christ were formed* in the Hearts of the People to

whom he was sent! How did he thirst for a Blessing on his Ministry; and *watch for Souls, as one that must give Account!* How did he *go forth in the Strength of the Lord God*; seeking and depending on a special Influence of the *Spirit* to assist and succeed him! And what was the happy Fruit at last, though after long waiting, and many dark and discouraging Appearances! Like a true Son of *Jacob*, he persevered in wrestling, through all the Darkness of the Night, until the breaking of the Day.

And his Example of labouring, praying denying himself, and enduring Hardness, with unfainting Resolution and Patience, and his faithful, vigilent, and prudent Conduct in many other Respects (which it would be too long now particularly to recite) may afford Instruction to *Missionaries* in particular.

VI. The foregoing Account of Mr. *Brainerd's* Life may afford Instruction to *Christians in general*; as it shews, in many Respects, the right Way of *practising* Religion, in order to obtaining the *Ends* of it, and receiving the *Benefits* of it; or how Christians should *run the Race, set before them*, if they would not *run in vain*, or *run as uncertainly*, but would honour God in the World, adorn their Profession, be Serviceable to Mankind, have the Comforts of Religion while they live, be free from disquieting Doubts and dark Apprehensions about the State of their Souls; enjoy Peace in the Approaches of Death, and *finish their Course with Joy*.—— In general, he much recommended, for this Purpose, the *Redemption of Time*, great *Diligence* in the Business of the Christian Life, *Watchfulness*, &c. And he very remarkably exemplify'd these Things.

But particularly, his Example and Success with Regard to one Duty in special, may be of great Use to both Ministers and private Christians; I mean, the Duty of *secret Fasting*. The Reader has seen, how much Mr. *Brainerd* recommends this Duty, and how frequently he exercised himself in it; Nor can it well have escaped Observation how much he was own'd and bless'd in it, and of what great Benefit it evidently was to his Soul. Among all the many Days he spent in secret Fasting and Prayer, that he gives an Account of in his *Diary*, there is scarce an Instance of one, but what was either attended or soon followed with apparent Success, and a remarkable Blessing, in special Incomes and Consolations of God's Spirit; and very often, before the Day was ended.—— But it must be observed, that when he set about this Duty, he did it in good Earnest;

Earneſt; *ſtirring up himſelf to take hold of God*, and continuing *inſtant in Prayer*, with much of the Spirit of *Jacob*, who ſaid to the Angel, *I will not let thee go, except thou bleſs me.*

VII. There is much in the preceding Account to excite and encourage God's People to earneſt Prayers and Endeavours for the *Advancement* and *Enlargement* of the *Kingdom* of CHRIST in the *World*. Mr. *Brainerd* ſat us an excellent Example in this Reſpect: He ſought the Proſperity of *Zion* with all his Might: He prefer'd *Jeruſalem* above his chief Joy. How did his Soul long for it, and pant after it! And how earneſtly and often did he wreſtle with God for it! And how far did he, in theſe Deſires and Prayers, ſeem to be carried beyond all private and ſelfiſh Views! being animated by a pure Love to Chriſt, an earneſt Deſire of his Glory, and a diſintereſted Affection to the Souls of Mankind.

The Conſideration of this, not only ought to be an *Incitement* to the People of God, but may alſo be a juſt *Encouragement* to 'em, to be much in ſeeking and praying for a general Outpouring of the Spirit of God, and extenſive Revival of Religion. I confeſs, that God's giving ſo much of a Spirit of Prayer for this Mercy to ſo eminent a Servant of his, and exciting him, in ſo extraordinary a Manner, and with ſuch vehement Thirſtings of Soul, to agonize in Prayer for it, from Time to Time, thro' the Courſe of his Life, is one Thing, among others, which gives me great Hope, that God has a Deſign of accompliſhing ſomething very glorious for the Intereſt of his Church before long. One ſuch Inſtance as this, I conceive, gives more Encouragement, than the common, cold, formal Prayers of Thouſands. As Mr. *Brainerd*'s Deſires and Prayers for the coming of Chriſt's Kingdom, were very *ſpecial* and *extraordinary*; ſo, I think, we may reaſonably hope, that the God, who excited thoſe Deſires and Prayers, will anſwer them with ſomething *ſpecial* and *extraordinary*. And in a particular Manner, do I think it worthy to be taken Notice of for our Encouragment, that he had his Heart (as he declared) unuſually, and beyond what had been before, drawn out in Longings and Prayers for the Flouriſhing of Chriſt's Kingdom on Earth, when he was in the Approaches of *Death*; and that with his dying Breath he did as it were breathe out his departing Soul into the Boſom of his Redeemer, in Prayers and Pantings after this glorious Event; expiring in a very great Hope that it would ſoon begin to be fulfilled. And! wiſh, that the Tho'ts which he in his dying State

expreſſed

expreſſed of that explicit Agreement, and viſible Union of God's People, in extraordinary Prayer for a general Revival of Religion, lately propoſed in a Memorial from *Scotland*, which has been diſperſed among us, may be well conſidered by thoſe that hitherto have not ſeen fit to fall in with that Propoſal.——But I forbear to ſay any more on this Head, having already largely publiſhed my Thoughts upon it, in a Diſcourſe written on Purpoſe to promote that Affair; which, I confeſs, I wiſh that every one of my Readers might be ſupplied with; not that my Honour, but that this excellent Deſign might be promoted.

As there is much in Mr. *Brainerd's* Life to encourage Chriſtians to ſeek the Advancement of Chriſt's Kingdom, in general; ſo there is, in particular, to pray for the Converſion of the *Indians* on this Continent, and to exert themſelves in the Uſe of proper Means for it's Accompliſhment. For it appears, that he in his unutterable Longings and Wreſtlings of Soul for the Flouriſhing of Religion, had his Mind peculiarly intent on the Converſion and Salvation of theſe People, and his Heart more eſpecially engaged in Prayer for them. And if we conſider the Degree and Manner in which he from Time to Time, ſought and hoped for an extenſive Work of Grace among them, I think, we have Reaſon to hope, that the wonderful Things, which God wrought among them by him, are but a Fore-runner of ſomething yet much more glorious and extenſive of that Kind; and this may juſtly be an Encouragement, to well-diſpoſed charitable Perſons, to *honour the Lord with their Subſtance*, by contributing, as they are able, to promote the ſpreading of the Goſpel among them; and this alſo may incite and encourage Gentlemen who are incorporated, and intruſted with the Care and Diſpoſal of thoſe liberal Benefactions, which have already been made by pious Perſons, to that End; and likewiſe the Miſſionaries themſelves, that are or may be employed; and it may be of Direction unto both, as to the proper Qualifications of Miſſionaries, and the proper Meaſures to be taken in order to their Succeſs.

One Thing in particular, I would take Occaſion from the foregoing Hiſtory to mention and propoſe to the Conſideration of ſuch as have the Care of providing and ſending *Miſſionaries* among Savages; *viz.* Whether it would not ordinarily be beſt to ſend *two* together? It is pretty manifeſt, that Mr. *Brainerd's* going, as he did, alone into the howling Wilderneſs, was one great Occaſion of ſuch a prevailing of Melancholy on his Mind; which was his greateſt Diſadvantage. He was much in ſpeaking

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ing of it himſelf, when he was here in his dying State; and expreſſed himſelf, to this Purpoſe, that none could conceive of the Diſadvantage a Miſſionary in ſuch Circumſtances was under, by being alone; eſpecially as it expoſed him to Diſcouragement and Melancholy: And ſpoke of the Wiſdom of Chriſt in ſending forth his Diſciples by Two and Two; and left it as his dying Advice to his Brother, never to go to *Suſquahannah*, to travel about in that remote Wilderneſs, to preach to the *Indians* there, as *he* had often done, without the Company of a *Fellow-Miſſionary*.

VIII. One Thing more may not be unprofitably obſerved in the preceeding Account of Mr. *Brainerd*; and that is the *ſpecial* and *remarkable Diſpoſal* of divine Providence, with Regard to the *Circumſtances* of his laſt *Sickneſs and Death*.

Tho' he had been long infirm, his Conſtitution being much broken by his Fatigues and Hardſhips; and tho' he was often brought very low by Illneſs, before he left *Kaunaumeek*, and alſo while he lived at the *Forks of Delaware*: Yet his Life was preſerved, 'till he had ſeen that which he had ſo long and greatly deſired and fought, a glorious Work of Grace among the *Indians*, and had received the wiſhed for Bleſſing of God on his Labours. Tho' as it were *in Deaths eſt*, yet he lived to behold the happy Fruits of the long continued Travail of his Soul and Labour of his Body, in the wonderful Converſion of many of the Heathen, and the happy Effect of it in the great Change of their Converſation, with many Circumſtances which afforded a fair Proſpect of the Continuance of God's Bleſſing upon them; as may appear by what I ſhall preſently further obſerve.——— Thus he did not *depart, 'till his Eyes had ſeen God's Salvation*.

Tho' it was the Pleaſure of God, that he ſhould be taken off from his Labours among that People whom God had made him a ſpiritual Father to, who were ſo dear to him, and whoſe ſpiritual Welfare he was ſo greatly concerned for; yet this was not before they were well initiated and inſtructed in the Chriſtian Religion, thoroughly weaned from their old heatheniſh and brutiſh Notions and Practices, and all their Prejudices and Jealouſies, which tended to keep their Minds unſettled, were fully removed; and they were confirmed and fixed in the Chriſtian Faith and Manners, were formed into a Church, had eccleſiaſtical Ordinances and Diſcipline introduced & ſettled; were brought into a good Way with Reſpect to the Education of Children, had a School-Maſter ſent to them in Providence,

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excellently qualified for the Buſineſs, and had a School ſet up and eſtabliſhed, in good Order, among them; had been well brought off from their former Idle, ſtrolling, ſottiſh Way of Living; had removed from their former ſcattered uncertain Habitations; and were collected in a Town by themſelves, on a good Piece of Land of their own; were introduced into the Way of living by Huſbandry, and begun to experience the Benefits of it, *&c.* Theſe Things were but juſt brought to paſs by his indefatigable Application and Care, and then he was taken off from his Work by Illneſs. If this had been but a little ſooner, they would by no Means have been ſo well prepared for ſuch a Diſpenſation; and it probably would have been unſpeakably more to the Hurt of their ſpiritual Intereſt, and of the Cauſe of Chriſtianity among them.

The Time and Circumſtances of his Illneſs were ſo ordered, that he had juſt Opportunity to finiſh his *Journal*, and prepare it for the Preſs; giving an Account of the marvellous Diſplay of divine Power and Grace among the *Indians* in *New-Jerſey*, and at the *Forks of Delaware:* His doing which was a Thing of great Conſequence, and therefore urged upon him by the *Correſpondents*, who have honour'd his Journal with a Preface. The World being particularly and juſtly informed of that Affair by Mr. *Brainerd*, before his Death, a Foundation was hereby laid for a Concern in *others* for that Cauſe, and proper Care and Meaſures to be taken for the maintaining it after his Death. As it has actually proved to be of great Influence and Benefit in this Reſpect; it having excited and engaged many in thoſe Parts, and alſo more diſtant Parts of *America*, to exert themſelves for the upholding and promoting ſo good and glorious a Work, remarkably opening their Hearts and Hands to that End: And not only in *America*, but in *Great Britain*, where that *Journal* (which is the ſame that I have earneſtly recommended to my Readers to poſſeſs themſelves of) has been an Occaſion of ſome large Benefactions, made for the promotin, the Intereſt of Chriſtianity among the *Indians*. —If Mr. *Brainerd* had been taken Ill but a little ſooner, he had not been able to compleat this his Journal, and prepare a Copy for the Preſs.

He was not taken off from the Work of the Miniſtry among his People, 'till his *Brother* was in a Capacity and Circumſtances to *ſucceed* him in his Care of them: Who ſucceeds him in the like Spirit, and under whoſe prudent and faithful Care his Congregation has flouriſhed, and been very happy, ſince he

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left them; and probably could not have been so well provided for, otherwise. If Mr. *Brainerd* had been disabled sooner, his *Brother* would by no Means have been ready to stand up in his Place; having taken his first Degree at College but about that very Time that he was seiz'd with his fatal Consumption.

Tho' in that Winter that he lay sick at Mr. *Dickinson*'s in *Elisabeth-Town*, he continued for a long Time in an extremely low State, so that his Life was almost despair'd of, and his State was sometimes such that it was hardly expected he would live a Day to an End; yet his Life was spared a while longer; he lived to see his *Brother* arrived in *New-Jersey*, being come to succeed him in the Care of his *Indians*; and he himself had Opportunity to assist in his Examination and Introduction into his Business; and to commit the Conduct of his dear People to One whom he well knew, and could put Confidence in, and use Freedom with in giving him particular Instructions and Charges, and under whose Care he could leave his Congregation with great Chearfulness.

The Providence of God was remarkable in so ordering of it, that before his Death he should take a Journey into *New-England*, and go to *Boston*: Which was, in many Respects, of very great and happy Consequence to the Interest of Religion, and especially among his own People. By this Means, as has been observed, he was brought into Acquaintance with many Persons of Note and Influence, Ministers and others, belonging both to the Town and various Parts of the Country; and had Opportunity, under the best Advantages, to bear a Testimony for God and true Religion, and against those false Appearances of it that have proved most pernicious to the Interests of Christ's Kingdom in the Land. And the Providence of God is particularly observable in this Circumstance of the Testimony he there bore for true Religion; *viz.* That he there was brought so near the *Grave*, and continued for so long a Time on the very Brink of Eternity; and from Time to Time, look'd on himself, and was look'd on by others, as just leaving the World; and that in these Circumstances he should be so particularly directed and assisted in his Tho'ts and Views of Religion, to distinguish between the true and the false, with such Clearness and Evidence; and that after this he should be unexpectedly and surprizingly restored and strengthned, so far as to be able to converse freely; and have such Opportunity, and special Occasions to declare the Senti-

ments he had in theſe, which were, to human Apprehenſion, his dying Circumſtances; and to bear his Teſtimony concerning the Nature of true Religion, and concerning the miſchievous Tendency of it's moſt prevalent Counterfeits and falſe Appearances; as Things he had a ſpecial, clear, diſtinct View of at that Time, when he expected in a few Minutes to be in Eternity; and the Certainty & Importance of which were then, in a peculiar Manner, impreſs'd on his Mind.

Among the happy Conſequences of his going to *Boſton*, were thoſe liberal Benefactions that have been mention'd, which were made by pious diſpoſed Perſons, for the maintaining and promoting the Intereſt of Religion among his People: And alſo the meeting of a Number of Gentlemen in *Boſton*, of Note and Ability, to conſult upon Meaſures for that Purpoſe; who were excited by their Acquaintance and Converſation with Mr. *Brainerd*, and by the Account of the great Things God had wrought by his Miniſtry, to unite themſelves, that by their joint Endeavours and Contributions they might promote the Kingdom of Chriſt, and the ſpiritual Good of their Fellow-Creatures, among the *Indians* in *New-Jerſey*, and elſewhere.

It was alſo remarkable, that Mr. *Brainerd* ſhould go to *Boſton*, at *that Time*; after the honourable Commiſſioners there, of the Corporation in *London* for propagating the Goſpel in *New-England* and Parts adjacent, had received Dr. *William*'s Legacy for the maintaining of two Miſſionaries among the Heathen; and at a Time when they having concluded on a Miſſion to the *Indians* of the *Six-Nations* (ſo call'd) were looking out for fit Perſons to be imployed in that Important Service. This proved an Occaſion of their committing to him the Affair of finding and recommending ſuitable Perſons: Which has proved a ſucceſsful Means of two Perſons being found and actually appointed to that Buſineſs; who ſeem to be well qualified for it, and to have their Hearts greatly engaged in it: One of which has been ſolemnly ordain'd to that Work in *Boſton*, and is now gone forth to one of thoſe Tribes, who have appeared well diſpoſed to his Reception: It being judged not convenient for the other to go 'till the next Spring, by Reaſon of his bodily Infirmity. * Theſe

* The Appointment of theſe Gentlemen to this Miſſion has been *hitherto* much ſmiled on in Providence; as in other Reſpects, ſo particularly in the wonderful opening of

Theſe happy Conſequences of Mr. *Brainerd*'s Journey to *Boſton* would have been prevented, in Caſe he had died, when he was brought ſo near to Death in *New-Jerſey*. Or if after he came firſt to *Northampton* (where he was much at a Loſs and long deliberating which Way to bend his Courſe) he had determined not to go to *Boſton*.

The Providence of God was obſervable in his going to *Boſton* at a Time when not only the honourable Commiſſioners were ſeeking Miſſionaries to the *Six Nations*; but juſt after his *Journal*, which gives an Account of his Labours and Succeſs among the *Indians*, had been received and ſpread in *Boſton*: Whereby his Name was known, and the Minds of ſerious People were well prepared to receive his Perſon, and the Teſtimony he there gave for God; to exert themſelves for the upholding and promoting the Intereſt of Religion in his Congregation, and amongſt the *Indians* elſewhere; and to regard his Judgment concerning the Qualifications of Miſſionaries, *&c.* If he had gone there the Fall before (when he had intended to have made his Journey into *New-England*, but was prevented by a ſudden great Increaſe of his Illneſs) it would not have been likely to have been in any Meaſure to ſo good Effect: And alſo if he had not been unexpectedly detained in *Boſton*; For when he went from my Houſe, he intended to make but a very ſhort Stay there; But divine Providence by his being brought ſo low there, detain'd him long; thereby to make Way for the fulfilling it's own gracious Deſigns.

The Providence of God was remarkable in ſo ordering, that altho' he was brought ſo very near the Grave in *Boſton*, that it was not in the leaſt expected he would ever come alive out of his Chamber; yet he wonderfully revived, and was preſerved ſeveral Months longer: So that he had Opportunity to ſee, and fully to converſe with both his younger *Brethren* before he died; which was a Thing he greatly deſired; and eſpecially to ſee his Brother *John*, with whom was left the Care of his Congregation; that he might by him be fully informed of their

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of the Hearts of many to contribute liberally to ſo excellent a Deſign; beſides the Benefactions in *Boſton*, a Number of Perſons at *Northampton* with much Chearfulneſs have given about £. 160 (old Tenor); and a particular Perſon in *Springfield* has devoted a conſiderable Part of his Eſtate to this Intereſt.

State, and might leave with him ſuch Inſtructions and Directions as were requiſite in order to their ſpiritual Welfare, and to ſend to them his dying Charges and Counſels. And he had alſo Opportunity, by Means of this Suſpenſion of his Death, to find and recommend a Couple of Perſons fit to be employed as *Miſſionaries* to the *Six Nations*, as had been deſired of him.

Thus, altho' it was the Pleaſure of a ſovereign God, that he ſhould be taken away from his Congregation, the People that he had begotten through the Goſpel, who were ſo dear to him; yet it was granted to him, that before he died he ſhould ſee them well *provided for*, every Way: He ſaw them provided for with One to inſtruct them, and take Care of their Souls; his own Brother, whom he could confide in: He ſaw a good Foundation laid for the Support of the School among them; thoſe Things that before were wanting in order to it, being ſupplied: And he had the Proſpect of a *charitable Society* being eſtabliſhed, of able and well-diſpoſed Perſons, who ſeem to make the ſpiritual Intereſt of his Congregation their own; whereby he had a comfortable View of their being well-provided for, for the future: And he had alſo Opportunity to leave all his dying Charges with his Succeſſor in the Paſtoral Care of his People, and by him to ſend his dying Counſels to them. Thus God granted him to ſee all Things happily ſettled, or in a hopeful Way of being ſo, before his Death, with Reſpect to his dear People.— And whereas not only his own Congregation, but the Souls of the *Indians* in *North-America* in general, were very dear to him, and he had greatly ſet his Heart on the propagating and extending the Kingdom of Chriſt among 'em; God was pleaſed to grant to him (however it was his Will, that he ſhould be taken away, and ſo ſhould not be the immediate Inſtrument of their Inſtruction and Converſion, yet) that before his Death, he ſhould ſee unexpected extraordinary Proviſion made for this alſo. And 'tis remarkable, that God not only allowed him to ſee ſuch Proviſion made for the maintaining the Life of Religion among his own People, and the Propagation of it elſewhere; but honoured him by making *him* the Means or Occaſion of it. So that it is very probable, however *Mr. Brainerd*, during the laſt four Months of his Life, was ordinarily in an extremely weak and low State, very often ſcarcely able to ſpeak; yet that he was made the Inſtrument or Means of much more Good in that Space of Time,

Time, than he would have been if he had been well, and in full Strength of Body. Thus *God's Power* was manifested in *his Weakness*, and the *Life of Christ* was manifested in *his mortal Flesh*.

Another Thing, wherein appears the merciful Disposal of Providence with Respect to his Death, was, that he did not die in the Wilderness, among the Savages, at *Kaunaumeek*, or the *Forks of Delaware*, or at *Susquahannah*; but in a Place where his dying Behaviour and Speeches might be observed and remembred, and some Account given of them for the Benefit of Survivors; and also where Care might be taken of him in his Sickness, and proper Honours done him at his Death.

The Providence of God is also worthy of Remark, in so over-ruling and ordering the Matter, that he did not finally leave absolute Orders for the intire suppressing of his *private Papers*; as he had intended and fully resolved, insomuch that all the Importunity of his Friends could scarce restrain him from doing it, when sick at *Boston*. And one Thing relating to this is peculiarly remarkable, *viz.* that his Brother, a little before his Death, should come from the *Jerseys* unexpected, and bring his *Diary* to him, tho' he had received no such Order. So that he had Opportunity of Access to these his reserved Papers, and for reviewing the same; without which, it appears, he would at last have ordered them to be wholly suppress'd: But after this, he the more readily yielded to the Desires of his Friends, and was willing to leave them in their Hands to be disposed of as they thought might be most for God's Glory: By which Means, *he being dead, yet speaketh*, in these Memoirs of his Life, taken from those private Writings: Whereby it is to be hoped he may still be as it were the Instrument of much promoting the Interest of Religion in this World; the Advancement of which he so much desired, and hoped would be accomplish'd after his Death.

If these Circumstances of Mr. *Brainerd*'s Death be duly considered, I doubt not but they will be acknowledged as a notable Instance of God's Fatherly Care, and Covenant-Faithfulness towards them that are devoted to him, and faithfully serve him while they live; whereby *he never fails nor forsakes them*, but *is with them* living and dying; so that *whether they live, they live to the* LORD; *or whether they die, they die to the* LORD; and both in Life and Death they are own'd and taken Care of as *His*.---Mr. *Brainerd* himself as was before observed,

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was much in taking Notice (when near his End) of the merciful Circumſtances of his Death; and ſaid, from Time to Time, that *God had granted him all his Deſire.*

And I would not conclude my Obſervations on the merciful Circumſtances of Mr. *Brainerd*'s Death without acknowledging with Thankfulneſs, the gracious Diſpenſation of Providence to me and my Family, in ſo ordering, that he (tho' the ordinary Place of his Abode was more than 200 Miles diſtant) ſhould be caſt hither, to my Houſe, in his laſt Sickneſs, and ſhould die here: So that we had Opportunity for much Acquaintance and Converſation with him, and to ſhew him Kindneſs in ſuch Circumſtances, and to ſee his dying Behaviour, to hear his dying Speeches, to receive his dying Counſels, and to have the Benefit of his dying Prayers. May God in infinite Mercy grant, that we may ever retain a proper Remembrance of theſe Things, and make a due Improvement of the Advantages we have had, in theſe Reſpects! The Lord grant alſo, that the foregoing Account of Mr. *Brainerd*'s Life and Death may be for the great ſpiritual Benefit of all that ſhall read it, and prove a happy Means of promoting the Revival of true Religion in theſe Parts of the World. AMEN.

FINIS.

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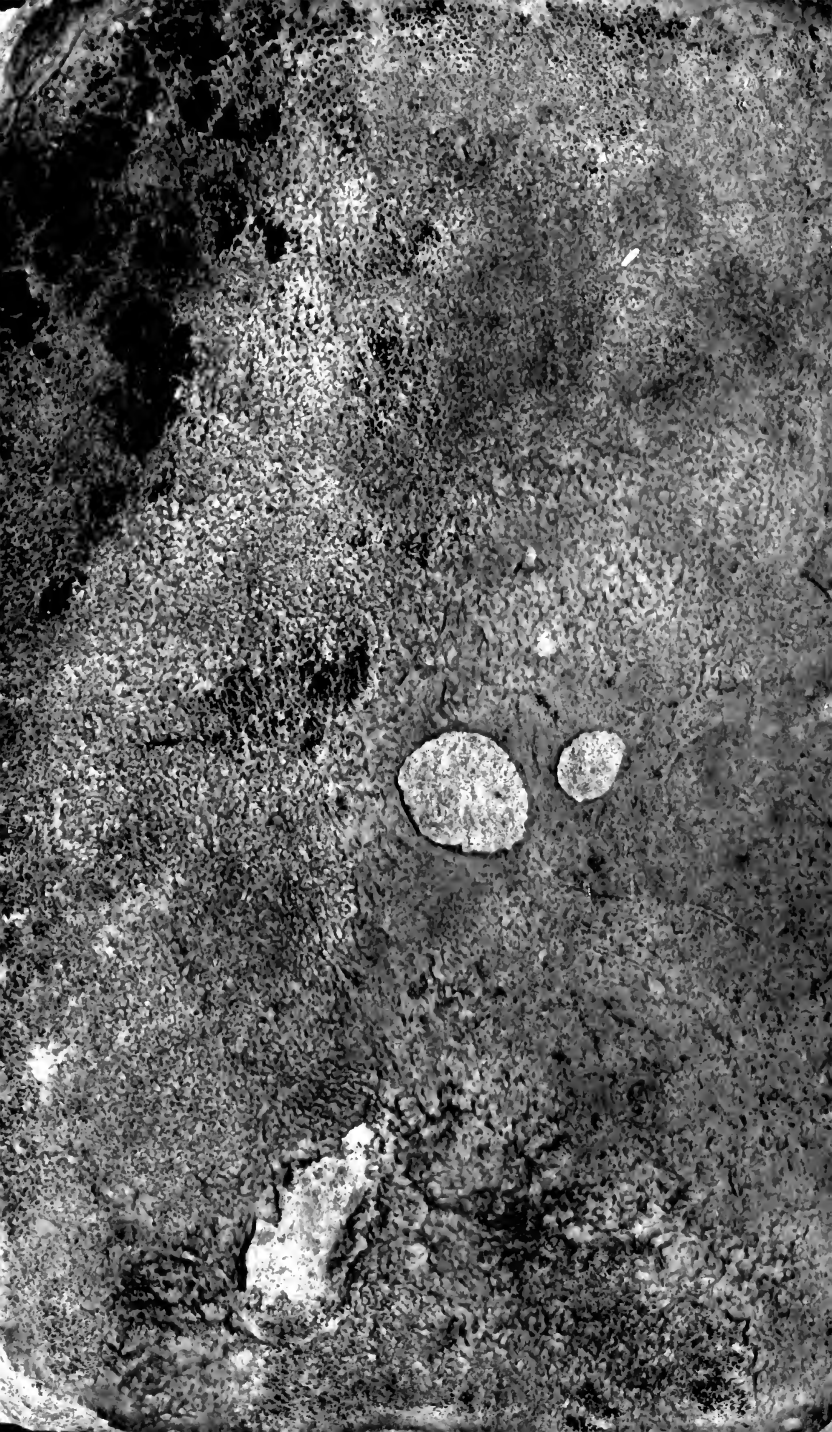
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